"Say! The Truth hath come and Falsehood hath Vanished
and Verily, Falsehood was bound to Vanish".

(The Quran)

The Realm of Reality, Light and Truth

" Who Seeketh, Findeth"

(The Bible)

Mian Muhammad Imran-ul-Haq

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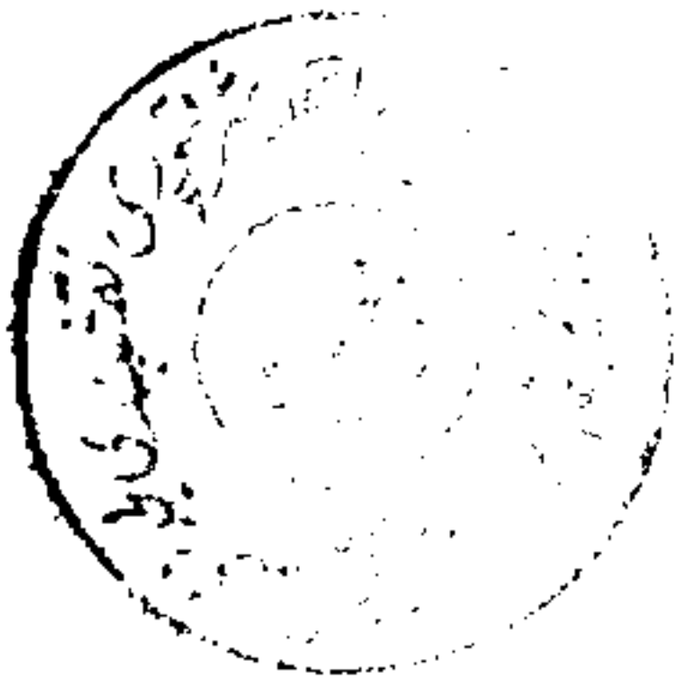
بسم الله الرحمن الرحيم

"قُل جَاءَ الحقُ وَ زَهَقَ البَاطِلُ إِنَّ البَاطِلَ كَانَ زَهُوقًا" ○

"SAY! The Truth hath come and falsehood hath vanished and verily, falsehood was bound to vanish"

AL-QURAN

THE REALM OF REALITY, LIGHT AND TRUTH



"WHO SEEKETH, FINDETH"
(THE BIBLE)

By

MIAN MOHAMMAD IMRAN-UL-HAQ

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DEDICATION

TO

The Holy Prophet

MOHAMMAD صلی اللہ علیہ والہ وسلم

Who Infused His Profound Love

Through My Beloved Parents

Al-Haj Taj-ud-Din and

Barkat Bibi (رحمة الله عليهما)

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PREFACE

The splendid civilization of the West owes a lot to the uncanny ability of its scholars to rise above obscurest propaganda and to unfold objective analysis. This book provides an insight into the profound research carried out not only by the Western authors but also from others about the glorious and everlasting impact of the life and teachings of Hazrat Muhammad صلی اللہ علیہ وسلم on world history. The awe-inspiring achievements of Islam in transforming an introvert tribal society into an international millat, up-holding equality of man whereby Hazrat Bilal, a Negro slave, became the master of the great Caliph Hazrat Omer: abolition of slavery by persuasion and opening up new horizons and vistas of scientific research and objective thought-resulting in the super power of seventh century. The rise of Islam is awesome in many ways. "If greatness of purpose, smallness of means and astounding results are the criteria of human genius, who could dare to compare any great man in modern history with Muhammad صلی اللہ علیہ وسلم." After suffering the prolonged inhuman persecution and banishment at the hands of Makkan Chiefs, on the historic occasion of the conquest of Makka, the Holy Prophet declared amnesty for his tormentors. "No charge stands against you, you are acquitted. Do not be afraid of me. I am not a king but the son of that poor lady who had nothing to eat but the pieces of dried up meat." The unbelievable struggle and suffering was not rooted in any motive for compensation or reward but the pleasure of God, and peace for humanity. The collection of glowing tributes of Western Scholars paid to the Holy Prophet صلی اللہ علیہ وسلم provide opportunities for consensus instead of conflict, priority of persuasion over the use of power and enlightenment over obscurantism. The shrinking world is in the direst need of better understanding through persuasion, tolerance and natural flow of sympathy for fellow human beings. May the peoples of the world rise up to the occasion to make knowledge a source of love, tolerance and persuasion to make it a just affable and exploitation-free global society

I am much indebted to my friend Prof Ashfaq Khan, my wife Dr. Surayia Imran, my daughters Dr. Noushin and Dr. Saima, and to my son Dr Farhan Sher for their respective contributions, cooperation and moral support.

MIAN MUHAMMAD IMRAN-UL-HAQ

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"ومن يبتغ غيرا الاسلام دينا فلن يقبل منه وهو فى الاخرة من الخاسرين "(القرآن)

"And whoso seeks as religion other than Islam, it will never be accepted from him, and he will be among the losers in the Hereafter."
(Al-Qur'an)

"ورضيت لكم الاسلام دينا" (القرآن)

"And for you I (ALLAH) have chosen ISLAM as religion."
(Al-Qur'an)

PART-I

ISLAM

AND

ITS NON-MUSLIM CRITICS

By

Mian Mohammad Imran-ul-Haq

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"ومن يبتغ غير الاسلام دينا فلن يقبل منه وهو فى الاخرة من الخاسرين "(القرآن)

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"And for you I (ALLAH) have chosen ISLAM as religion." *(Al-Qur'an)*

Chapter 1

ISLAM

VIEWS OF THE NON-MUSLIMS

By

Mian Mohammad Imran-ul-Haq

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ISLAM AND ITS NON-MUSLIM CRITICS

(1) "We can, however, discern the certain principles of Islam, which, brought to bear on the social life of the new cosmopolitan proletariat, might have important and salutary effect on the great society in near future. Two conspicuous sources of danger — one psychological and the other material in the relations of the cosmos proletariat with the dominant element in our present western society are race consciousness and alcohol, and in the struggle with each of these evils Islamic spirit has a service to render which might prove, if it is accepted, to be of high moral and social value."

"The extinction of race consciousness between Muslims is one of the outstanding achievements of Islam and in the contemporary world, i.e. the modern civilized world, there is, as it happens, a crying need for the propagation of this Islamic virtue....."

" ..... It is conceivable that the spirit of Islam might be timely reinforced which would decide the issue in favour of toleration and peace." **("Civilisation on Trial" under chapter "Islam, West and the Future" by Professor Arnold J. Toynbee, pp. 205 - 206)**

(2) "In these, recently and rapidly 'opened up' tropical territories; the Western civilization has produced as economic and political plenum and, in the same breath a social and spiritual void."

"If ever the 'natives' of these regions (Central Africa and Indonesia) succeed in recapturing a spiritual state which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways; and one of these manifestations might be a liberation from alcohol, which was inspired by religious conviction and which was, therefore, able to accomplish what could never be enforced by the external sanction of an alien law."

"Here then in the foregroumd of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net round the world and embraced the whole mankind." (Ibid, pp. 207-208)

(3) **"Those white races of Western world and elsewhere who proudly proclaim their superior civilization were not so all time. Their ancestors were once savages and barbarians when the Muslims**

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heart — were abolished in one verse. Singing, almost equally attractive, was frowned upon.'' **(Ibid, p. 120)**

(7) ''Down through the ages, the institution — has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered 'almost every capable Muslim perforce a traveller for once in life time. **The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the Earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians Syrians, Turks, Arabs, — rich and poor, high and low — to fraternize and meet together on the common ground of faith. Of all world religions, Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality — at least within the confines of its own community.'' (Ibid, p. 136)**

(8) ''Prayer is the second pillar of faith. A bird's eye of the Muslim world at the time of prayer (ignoring the differences caused by latitude and longitude) would present the spectacle of a series of concentric circle of worshippers, radiating from the Kabah at Mecca and converting an ever widening area from Siera Leone to Canton and from Tobolsk to Cape Town.''

''In dignity, simplicity and orderliness it is unsurpassed as a manner of collective worship, standing erect in self-arranged rows and following the leadership of the *imam* with precision and reverence the worshippers present a sight that is always impressive. As a disciplinary measure, the congregational prayer must have had great value for the pious, individualistic sons of the desert. It developed in them the sense of social equality, and the community of believers which the religion of Muhammad صلی اللہ علیہ وآلہ وسلم had theoretically substituted for blood relationship. The prayer ground thus became fist drill-ground of Islam.''

''The institution of Hajj carries the Muslim back to the cradle of his faith, the childhood of his Prophet, it reminds him of his old faith and the new, of the overthrow of idols and the establishment of the worship of one God and most of all it bids him to remember that all his brother Muslim worshipping towards the same sacred Spot, that he is one of a great Company of believers, united by one faith, filled with same hopes, reverencing the same thing, worshipping the same God.'' **(Ibid, pp. 231-32)**

(9) **''In short, the Prophet published a Unitarian faith almost nine centuries before the Christian Unitarians; he declared the superiority of Arabic without knowing any other language; he created a**

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cultural centre for Islam without suspecting how much such a centre would be needed when his followers would be reunited from many races and nations; he forbade the use of intoxicants long before alcoholism was (or could be) the scourge which it has become in our own days. No prophet has ever been as completely vindicated as he was. The simple minded children of the desert, knowing but one language, were soon faced with the problem of governing multitudes of men speaking other languages, and whose lives were guided by different religions and traditions. In spite of their self-conceit, which was extreme, the most intelligent among them must have realized that the foreigners whom they had vanquished — Greeks, Syrians, Persians, Egyptians, Spaniards, etc. — knew many arts which were unknown to themselves. To say that the Arabs needed the help of some of those foreigners would be an understatement; they could have done nothing without that help. The Muslim empire was created with the willing collaboration of Greeks, Persians, copts — Christians Magians, Sabians, and Jews. **They needed no help, or so they thought, in religion and literature,** but they realized with astonishing speed that the cultural superiority of some foreigners was largely due to their technical or scientific equipment.'' **("Near Eastern Culture and Society" by George Sarton — A Symposium, Princeton, New Jersay — 1951)**

(10) "Some historians have tried to pooh-pooh those immense achievements by claiming that there was nothing original in them and that the Arabs were nothing but copy-cats. Such a judgement is all wrong. In a sense, nothing can be more deeply original than the genuine hunger for knowledge which possessed the Arab leaders." (Ibid)

(11) "It is unreasonable to censure Muhammad صلی اللہ علیہ وآلہ وسلم for not reconstructing the whole social system of the Arabs in anticipation of modern ideas. For his time and according to is light,..... he accomplished notable reforms..... Slavery in most Moslem countries has been, and is, almost exclusively domestic slavery, and the slaves who usually become Moslems, are treated as members of the household and feel themselves to be such so that the institution is of a much milder form than slavery in the Roman Empire or in Christian countries like America in modern times." **("History of Religions", Vol. II, pp. 400, 494 by G. F. Moore, 1965 edn.)**

(12) "While Christianity in recent years has moved towards a social gospel, Islam has been a social gospel from the start."

"Significant distinction between the two religions is that in the New Testament is a revelation of God: in the Qur'an is a revelation from God..... **Any religion that has lasted fourteen centuries must have**

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something fundamentally significant and meaningful to say to every man whether he is a millionaire or a pauper, a prince or a slave. And Islam undoubtedly does."

"The success (of Islam) was comprehensive as well as striking. As we have said, the enterprise gained not only power but greatness. In addition to quickly attaining political and economic mastery, Muslim society carried forward into new accomplishments both art and science. **Its armies won battles, its decrees were obeyed, its letters of credit were honoured, its architecture was magnificent, its poetry charming, its scholarship imposing, its mathematics bold, its technology effective."**

"The success, furthermore, was of an Islam creative and responsible. The conquerors of Jerusalem and Damascus, of the Nile Valley and the Tigris–Euphrates, of North Africa and Spain on the one hand and of Central Asia into India on the other, proved not only prosperous but original and constructive. They brought into being a new civilization. On a new linguistic and legal as well as administrative and commercial basis, and great new society arose — under their endeavour and guidance, the product of their powerful spirit."

"The success, moreover, was religious. The Muslim achievement was seen as intrinsic to their faith. They were not only victorious on the battlefield and effective in many diverse departments of living, but they succeeded also, and again in a relatively short period of time, in integrating life into that wholeness that constitutes a culture. Many elements went onto the making of Islamic civilization: elements from Arabia, from Hellenism, from the Semitic cultures of the ancient Near East, from Sasani Iran, from India. The achievement of the Muslims was that they welded these into a homogeneous way of life, and also carried it forward into new development. And it was Islam that provided the integration, as it provided too the drive and power to sustain it. Islamic form was given to almost every aspect of life, whatever its content. And it was an Islamic pattern that gave the society cohesion as well as vitality. The centre of this unifying force was religious law, which regulated within its powerful and precise sweep everything from prayer rites to property rights. The law gave unity to Islamic Society, from Cardova to Multan. **It gave unity also to the individual Muslim, his entire life activity being organized into a meaningful whole by this divine pattern. It gave unity also in time, providing the community, with continuity, as dynasties rose and fell and could be regarded as episodes in the persisting enterprise of Islam's endeavour to build on earth the kind of social order that the divine imperative prescribes."** ("Islam in the Modern World" by Wilfred Cantwell Smith pp. 22, 23, 34-37, London 1946)

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(13) "Within the Western World, Islam still maintains the balance between exaggerated opposites, opposed equally in the anarchy of European nationalism and the regimentation of Russian communism. It has not yet succumbed to that obsession with the economic side of life, which is characteristic of present day Europe and present day Russian alike. Its social ethics have been admirably summed up by professor Massignon, "Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community. It is hostile to unrestricted exchange, to banking capital, to state loans and to indirect taxes on objects of prime necessity. But, it holds to the rights of the father and the husband, to private property and to commercial capital. Here again it occupies intermediate between the doctrine of bourgeois capitalism and Bolshevist Communism".

"If ever the opposition to the societies of East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. Islam endows its people with a dignity peculiar of its own."

"The ethics of Islam, its conception of social and personal morality are infinitely higher, infinitely more perfect than the corresponding conception within the Western civilization. Islam has banned human hatred and opened the way for human brotherhood and equality but the Western civilization is still unable to look beyond narrow horizon of racial and national antagonism."

"Islam has never known classes and class warfare within its society; but the whole of the European history since the time of Greece and Rome is full of class struggle and social hatred." **("Whither Islam" by H. A. R. Gibb, pp. 227-28, London, 1932)**

(14) "Islam is indeed much more than a system of theology: It is a complete civilization. If we were to seek for parallel terms, we should use Christendom rather than Christianity, China rather than Confucianism. It includes a whole complex of cultures, which have grown up around the religious care, or have in most cases been linked on to it with more or less modifications, a complex with distinctive features in political, social and economic structure, in its conception of law, in ethical outlook, intellectual tendencies, habits of thought and action. Further, it includes a vast number of peoples differing in race, language, character and inherited aptitudes, yet bound together not only by the link of common creed, but even more strongly by their participation in a common culture, their obedience to common law and their adoption of a common tradition. We are so accustomed to think of Islam as an oriental culture that we are apt to overlook the real character of Muslim civilization and to miss its true place and significance in the history of human society..... The whole

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culture of Islam was thus essentially a culture of western type and stands much closer to us than the culture of India of the earliest time." **(Ibid, p. 247)**

(15) "**But Islam has yet a further service to render to the cause of humanity..... No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind.** The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition." **(Ibid, p. 379)**

(16) "It is not a propagation but the permanency of his (Muhammad's) religion, **that deserves our wonder: the same pure and perfect impression** which he engraved at Mecca and Medina is preserved after the revolutions of twelve centuries by the Indian, African and the Turkish proselytes of the Qur'an..... **I believe in God and Muhammad the apostle of God,' is the simple and invariable profession of Islam.** The intellectual image of the deity has never been degraded by any visible idol; the honour of the Prophet have never been transgressed the measure of human virtue; and his living precept has restrained the gratitude of his disciple within the bounds of reason and religion." **("Decline and Fall of the Roman Empire" by Gibbon, Chapter L, pp. 282-283)**

(17) "At the root of all Islamic concepts lies the doctrine of the Umma, the community of Muslims. In its internal aspect, the Umma consists of the totality (Jama'a) of individuals bound to one another by ties, not of kinship or race, but of religion, in that all its members profess their belief in the one God, Allah and in the mission of His Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. Before God and in their relation of Him all are equal without distinction of rank, class or race. Difference of functions are recognised but "the noblest among you is the most God fearing" (Qur'an Pl-IX:13). In its internal aspect the Umma is sharply differentiated from all other social organisations. Its duty is to bear witness to Allah in relations of its members with one another and with all mankind. They form a single indivisible organization, charged to uphold the true faith, to instruct men in the ways of God, to persuade them to the good and dissuade them from evil by word and deed." **(Extract form "Constitutional Organisation"** *(An Article)* **by Prof. H. A. R. Gibb, quoted in the book "Law in the Middle East" edited by Herbert J. Liebesney)**

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(18) "The religious revolution associated with the name of Muhammad صلی اللہ علیہ وآلہ وسلم **permitted the establishment of an incipient structure. It replaced allegiance to kingship with allegiance to a state structure and allegiance phrased in religious terms. It limited the disruptive exercise of the kin-based mechanism of the blood-feud. It put an end to the extension of ritual kin ties to serve as links between tribes. It based itself instead on the armed force of the faithful as a core of the social order which included both believers and non-believers. The limitation of blood feud permitted war to emerge as a special prerogative of the state power. The state taxed both Muslims and non-Muslims, in ways patterned after pre-Islam models but to new ends that the revolution accomplished". (Extract from the Article on the Holy Prophet's 'Miraculous Organising Power and human Foresight' by H. A. R. Gibb & Eric Wolf, p. 337)**

(19) "To understand the historical development in the attitude of Islam to the unbelievers, it should be observed that it was settled in the early centuries not so much by religion as by political conditions. Even down to the time of the crusaders, **there prevailed in Islam a tolerance towards the unbelievers, such as is impossible to imagine in contemporary Christendom.** We find that among the Christians in the highest official position in this period there was no question of religious tolerance towards the unbelievers." **("Shorter Encyclopaedia of Islam" by H. A. R. Gibb & J. H. Kramers, p. 206)**

(20) "With these exceptions, the Prophet had approached nearer the object which was always before him, although it has clouded him, the formation of an Umma on a definitely religious basis; for the inhabitants of a number of parts of Arabia were now actually bound together by religion. **The old difference between the tribes with their endless feuds, their blood vengeance and their lampoons which continually stirred up new quarrels were to disappear at the will of Muhammad** صلی اللہ علیہ وآلہ وسلم **and believers were to feel themselves as brothers." (Ibid, p. 408)**

(21) "It is true that the tribal instincts of the Bedouin broke out from time to time in revolt and civil wars; but in the end they served only to affirm more effectively the strength and the will to order of the new imperial power. To the people of the conquered country the Arab supremacy signified little more than a change of masters. There was no breach in the continuity of their life and social institutions, no persecution, no forced conversion. There was no sharp contrast in the character of the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم at Mecca and Medina is historically justified. There was no break in Muhammad's own consciousness and conception of the office (at Medina). **Externally the Islamic movement assumed a new shape and formed a definite community organized on**

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political lines under a single chief. But this merely gave explicit form to what had hitherto been implicit.'' (**"Muhammadanism — A Historical Survey'' by H. A. R. Gibb, p. 4, Oxford University Press, 1949, IInd edition).**

(22) ''The Islamic brotherhood which they proclaimed was a real thing, and a new thing, and a new thing among Eastern nations. It is doubtful whether Christian Syrians ever felt the same sense of brotherhood with Christian Persian as Muslim Syrians did with Muslim Persian..... **The important thing is that Muslims of different countries, of different educational standards and social positions, will meet and treat each other as equals.** A Muslim in distress could be certain of board from the hands of Muslims in any part of the world where he might be. That surely is a very great achievement of Islam, and Muslims may be pardoned if they aver than Islam points the way to world peace and to a kind of league of nations. In fact, of late years they have explained ''Islam'' and ''Muslim'' as meaning ''the religion of peace'' and ''a man devoted to peace'' by deriving them from the Arabic root meaning peace. The true derivation was from a different root of the same three letters SLM meaning ''submission'', for Islam was originally the religion of subjection to Allah, and a Muslim was one who so subjected himself.'' (**"The Prospects of Islam'' by Laurence E. Browne, pp. 12, 15 London 1944 edn.)**

(23) ''When Muhammadanism is embraced by a Negro tribe, paganism, devil worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft disappear. The natives begin to dress, filth is replaced by cleanliness and they acquire personal dignity and self respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, immodest dances and promiscuous intercourse of the sexes cease, female chastity is rewarded as a virtue, industry replaces idleness, license gives place to law, order and sobriety prevail, blood-feuds, cruelty to animals and slave are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery is regulated and all their evils are restrained. Islam above all is the most powerful total abstinence Association in the world..... Islam is cosmopolitan and not like Judaism is confined to one race but extended to the world..... Islam swept away corruptions and superstitions. They (Judaism and Christianity) tried to combat licentiousness by celibacy and virginity. Seclusion from the world was the road to holiness and dirt was the characteristics of monkish sanctity. The people were practically polytheists, worshipping a crowd of martyrs, saints and angels.''

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"Islam was a revolt against empty polemics; it was a masculine protest against empty polemics: it was a masculine protest against the exaltation of celibacy as crown of piety. It brought out the fundamental dogma of religion — the unity and greatness of God."

"It replaced monkishness by manliness'. It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature..... The virtues which Islam inculcates are what the lower races can be brought to understand temperance, cleanliness, chastity, justice, fortitude, courage, benevolence, hospitality, veracity and resignation..... The Christian ideal of brotherhood of man is the highest but Islam preaches a practical brotherhood — the social equality of all Muslim. Christian convert is not regarded as a social equal but the Muslim brotherhood is a reality..... Slavery is not part of the creed Islam. It was tolerated by Muhammad as a necessary evil as it was by Moses and St. Paul. In the hands of the Muslims it is a very mild institution, far milder than Negro slavery in the United States." ("An Extract from the speech of Reverend Canon Isaac. Taylor, delivered at the Church Congress of England).

(24) "Islam considers itself to be a universal religion in a threefold sense — a religion for all men, a religion for the entire man and a religion for both lives. Undoubtedly Islam was preached by Muhammad صلی اللہ علیہ وآلہ وسلم in the seventh century of the Christian era. But it does not appear, for all that, as a new religion (Koran 46:9). It is no more than a revival of the original religion prope·!o the nature *(fitra)* of all men, who made a pact *(mithaq)* of monotheism with God (Koran 7:172-173) even before they came into this world..... Islam which appeared when mankind had come of age, as the last and most perfect of revealed (heavenly) religions, intends to sum up all the others, to prevail over them all (Koran 9:33; 48:28; 61:9), and therefore to address itself to all men (Koran 34:28)".

"A total religion in the sense that it is universal, Islam also intends to address itself to the entire man and to cover all aspects of his life both individual and social. Islam is both a faith and a law. This law, contained in the Koran's numerous legal texts, and stated in precise terms by the Moslem jurists *(fuqaha)* does not confine itself to man's relations with God but also deals with matrimonial and commercial contracts with men's duties towards the head of the community and even with rules for polite behaviour. The Muhammadan Legal Code *(fiqh)*, the central science, is to lay down rule for the believers' behaviour in all circumstances of his life, down to the most private and the most 'profane'. For everything in man and in his life is religious and social. It is for this reason also that in the

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social and political domain what is profane is not to be separated — even though it may be distinguished — from what is religious; the State is not to be separated from religion. This essential doctrine, which springs from the early history of Islam, when Muhammadصلی اللہ علیہ وآلہ وسلم was both religious and temporal head of the nascent community at Medina (622–632 A.D.), is set down in the Koran itself. Islam is both religion and State, indivisible if not indistinguishably. Islam must therefore be the State religion and must imbue all aspects of family, social and political life."

"A universal and complete religion, Islam intends to ensure man's happiness in this life and in the next. As we shall see, it is not difficult to observe an evolution in this matter during he period of Koranic preaching which lasted about twenty-two years (610-632 A.D.). But in its final phase, that of the preaching at Medina (622–632 A.D.) which was to give Islam its definitive form, the Koran insists that the believer may enjoy the good things of this life, with moderation and according to the laws, without compromising his happiness in the future life (Koran 3:145, 148 etc). **And the traditions are to state: 'The best Moslem is not the one who neglects the future life on account of this world, nor is the one who does the opposite. The best one is he who attends to one and the other. Contemporary Muhammadan apologetics frequently made use of this argument to show Islam's superiority over the other religions."** **("Religions — Fundamental Theme for a Dialogistic Understanding" under the head-line "The Pursuit of Salvation in Islam", Chapter II, Part II, by A. Caspar, P.B., p. 39)**

(25) "Islam came when mankind had reached the age of reason. It presented itself courageously as a religion which took the middle course *(Umma Wasat:* Koran 2:143), neglecting neither body nor soul by rendering what was due to one and the other. Hence, it did not oblige its followers to pursue a life of mortification. **It did not prohibit a life of enjoyment.** It did not say to any of its followers 'Go, sell your possession and follow me' as Jesus did — peace be to him. But the Prophet Muhammadصلی اللہ علیہ وآلہ وسلم replied to a very rich man who consulted him as to the alms he should give. 'The third part, and even the third part is a lot. It is better to leave your heirs well-off than to leave them to be supported by other."

"We must first of all fix our eyes on this global message of Islam in order to understand the place and the meaning which the idea of salvation and its pursuit occupy in this religion. We shall see it more exactly if we follow the chronological development of Koranic preaching in its two chief phases: at Mécca (610–622 A.D.) and at Medina (622–632 A.D.). By doing so we shall see the principal elements of the theme to be studied, i.e. vocabulary, idea and content of salvation, as well as ways,

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as ways means and conditions for attaining it." (M. Y. Mousa, quoted by Anawati Gardet, La mystique musulmane, Paris 1961, p. 17)

(26) "It was under the influence of the Arabian and the Moorish Revival of culture, and not in the fifteenth century that real renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depths of ignorance and degradation, when the cities of the Saracenic world, Baghdad, Cairo, Cordova, Toledo were the growing centres of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of human evolution. From the time when the influence of their culture made itself felt began the stirring of a new life." ("Making of Humanity" by Robert Briffault, p. 287, London edn. 1929)

(27) "Until the last century there did not even exist anything approaching accurate knowledge of Saracenic history and culture. Those accounts of Muhammad and Islam were published in Europe before the beginning of the 19th century are now to be regarded simply as literary curiosities, at the present days when wider more exact knowledge is becoming accessible. Scarcely any history of middle ages gives Islamic Culture more than an off-hand and patronising recognition. The history of the rebirth of Europe from barbarism is constantly being written without any reference whatsoever, except to mention 'the triumphs of the Cross over the Crescent', and the reclamation of Europe from the Moorish Yoke, to the influence of Arab civilization---the history of Prince of Denmark without Hamlet, Dr. Osborn Taylor has even achieved the feat of writing two large volumes on the development of 'The Mediaeval Mind' without betraying by a hint the existence of Muhammadan Culture

"It is highly probable that but for the Arabs, modern European civilization would never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of civilization. For although there is not a single aspect of European growth in which the decisive influence of Islamic Culture is not traceable nowhere is it so clear and momentous as in the genesis of that power which constitutes the paramount distinctive force of the modern world and the supreme source of its victory---experimental science and the Scientific Spirit."

"The followers of Islam laid the foundation of those methods of experimental research which in conjunction with mathematical analysis gave birth to modern science. They (the Arab Muslims) actually drew up numerous new stars catalogues, correcting and greatly amplifying the Ptolemaic one, they complied new sets of planetary tablets, obtained more accurate values

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Ptolemaic one. they compiled new sets of planetary tablets, obtained more accurate values for the obliquity of ecliptic and the precession of equinoxes checked by two independent measurements of a meridian, the estimate of the size of the earth. They devised the carrying out of those observations elaborate instruments superior to those of the Greeks and exceeding in accuracy those manufactured at the famous Nuremberg factory....."

"Al-Berum travelled forty years to collect mineralogical specimens and his tables of specific weights obtained by differential weighing are found to be correct. Ibn Baitar collected botanical specimens from the whole Muslim world and compared the floras of India and Persia with those of Greece and Spain; his work describing 1400 plants is pronounced by Meyer, monument of industry."

"In new methods which they (the Muslims) introduced, in that Stargazing, in that new lore, which differed so entirely in temper from the old classic culture, and long preceded the revival of its study in Europe, lay the future of world, the germ whence after a maturation of several centuries, was to burst forth the titanic of modern science." (Ibid, pp 399-400)

(28) "And if the religions and civil institutions of foreign nations be worth our knowledge, then those of Muhammad, the law giver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever master of, must needs be so. I shall not enquire into the reasons why the law of Muhammad has met with so unexampled a reception in the world or by what means it came to be embraced by nations which never felt the force of Muhammadan arms. Yet it seem as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. I believe nobody will deny but that the rules here laid down are just----I have thought myself obliged to treat both (Muhammad and the Quran) with common decency and to approve such particulars as seemed to me to deserve approbation----There was Muhammadanism established and idolatry rooted even in Muhammad's life time throughout all Arabia except only Yamama. And the Arabs being then united in one faith and under one prince found themselves in a condition of making those conquests which extended the Muhammadan faith over so great a part of the world."("Introduction to the Al-Quran" under the head "To the Reader" by George sail, p. 2 and p. 43)

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(29) "So intangible an element in social organization as a feeling of pride in ancestry was not to be destroyed by edict at one stroke. Equality even amongst all Arabs...and Muhammad could scarcely have had in mind any broader application of this rule at the time when the made his pronouncement.... was not conceded by the representatives of the old order until after a bitter struggle. A story told in a Kitab al-Aghani, the great storehouse of early Islamic anecdote, illustrates the new and the old points of view to a nicety. The prince Jabala ibn al-Ayham of Ghassan, while on pilgrimage to Mecca, had his cloak trodden upon by an Arab tribesman in the crowd that was thronging to carry out the ceremonies of the hajj and struck the Bedouin a blow in the face. He complained to the Caliph Omar, who summoned the offender and told him he would give his victim leave to retaliate in kind for the blow. 'How can that be possible?' 'asked the astonished Ghassanid. 'He is a man of the people and I am a prince.' Omar replied: " Islam made you one with him, and you can have no superiority over him except in piety and good works.' 'I thought that in Islam my rank would be even higher than in the days of Barbarism (al-jahiliya...the name given to he time before the coming of Muhammad)', remarked the prince. 'Rid yourself of that idea.....', was Omar's reply."

"In certain circumstances some slaves had opportunities for acquiring wealth and power even greater than those that were within the reach of free men. Thus Subuktagin, the confidential slave of a Samanid prince in Transoxiana, was able to acquire a large tract of territory and found the dynasty of the Ghazawids, to which belonged the famous conqueror Mahmud. Aybak, the favourite slave of the chieftain Muhammad Ghauri, the real founder of Islam in India, was the first of the Slave King of Dehli, and the Mamluk Sultans of Egypt were of similar origin. Whole series of dynasties were founded in the Middle East during the twelfth and thirteenth centuries by the Turkish Atabegs. Originally purchased as slaves to be the bodyguard of the Saljuq Sultans, they were appointed to the highest offices in the state, and, says Lane-Poole, 'the great slave vassals of the Saljuq were as proud and honourable as any Bastards of mediaeval aristocracy; and when they in turn assumed kingly powers, they inherited and transmitted to their the high traditions of their lineage former lords.'' ("The Social Structure of Islam" by Reuben Levy, 2nd edn. Of 1965, pp. 67-68)

(30) "About a quarter of a century after Palgrave, Doughty speaks of the condition of slaves as he saw it. He described it as always tolerable and often happy: 'Bred up as poor brothers and sons of the household they are a manner of God's wards of the pious Mohammadan householder'..... it is not many years, if their house-lord fears Allah, before he will give them their liberty and then he sends them not away empty." (Ibid, p.89)

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(31) "Islam first of all introduced the idea of social equity which was unknown in all the lands of ancient civilization. It was only 'Islam' which first introduced it in the human society. Islam admitted the salvation of men of any form of faith provided they were virtuous,' says Draper."

"The phenomenal success of Islam was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilizations not only of Greece and Rome but of Persia, China and India."

"The sword of Islam wielded ostensibly at the service of God, actually contributed to the victory of a new force, the blossoming of a new intellectual life which eventually dug the grave of all other religions and faiths. The apparently sudden rise and dramatic expansion of Muhammadansim constitutes a most fascinating chapter in the history of mankind." ("The Historical Role of Islam", by M. N. Roy, P. 1)

(32) "Every prophet establishes the pretension by the performance of miracles. On that token Muhammad must be recognised as by far the greatest of all prophets. The expansion of Islam is the most miraculous of all miracles..... To-day the educated world has rejected the vulgar theory that the rise of Islam was a triumph of fanaticism over sober and tolerant people. The phenomenal success of Islam was primarily due to its revolutionary significance." (Ibid, p. 5)

(33) "Vulgar interpreters of the Islamic history lay stress upon its military achievements and either praise or deprecate its far reaching revolutionary significance. It the undoubtedly brilliant conquests of the Saracens were only measures of the historic role of Islam, then it would not be a unique historical phenomenon.....But there is a vast difference between the tidal waves that occasionally rolled, West, South And East, from the border land of Europe and Asia, and the Arabic eruption of religious frenzy. Like tidal waves the former rolled in their cataclysmic greatness, only to subside, sooner or later, having distributed death and destruction far and wide. The latter, on the contrary, was an abiding historical phenomenon, which ushered in a brilliant chapter of the cultural annals mankind. Destruction was only a subsidiary part missions. It pulled down the played out old, to construct a necessary new. It demolished the old edifices of the Ceasars and the Chosroes, only to rescue from their impending ruin he accumulated treasures of the human knowledge, to preserve and multiply them fro the benefit of the posterity."

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"The prodigious feats of the Arab horsemen are not only the distinctive feature of Islam They simply captivate our attention which must marvel at them, and impel us to search out and admire the causes of such a marvellously dynamic historical phenomenon. The miraculous performance of the "Army of God" usually dazzles the vision and the more magnificent achievements of the Islamic revolution are seldom known to the average student of history, even if he be a follower of Muhammad. Yet, the martial victories of the followers of the Arabian Prophet were but the prelude to a more magnificent and lasting performances in the social and cultural fields. They only created the conditions for political unity which opened up an era of economic prosperity and spiritual progress. The stupendous ruins of the Roman and Persian Empires had to be cleared away so that a new social order could rise with new ideas and new ideals. The dark superstition of the Magian mysticism, and the corrupt atmosphere of the Greek Church vitiated the spiritual life of the subjects of the decrepit Persian and Byzantine Empires rendering all moral and intellectual progress impossible. The severe monotheism of Muhammad wielded the formidable scimitar of the Saracens only to destroy the profane idolatry of the Arabian tribes; it also proved to be the invincible instrument of history for freeing a considerable section of mankind from the evil spirit of Zoroaster as well as from degenerate Christianity given to the superstition of miracle-mongering, to the deadly disease of monasticism and to the idolatrous worship of Saints. The amazing achievements of Saracen arms only prove that they were wielded at the service of history---- for the progress of humanity." (Ibid, pp. 9-10 under the head "The Mission of Islam")

(34) "The rich spiritual legacy of the glorious civilization of ancient Greece was almost buried under the dreary ruins of the Roman Empire, and lost in the darkness of Christian superstition. The grand mission of rescuing the invaluable patrimony, which eventually enabled the peoples of Europe to emerge from the depressing gloom of the holy middle-ages and build the marvellous monument of modern civilization, belonged to the Saracen arms, and to the socio-political structure erected on the basis of Islamic Monotheism.....The message of hope and salvation came from the Caravan traders of Arabia who had stood outside the corrupting atmosphere of the decomposed Roman world, and prospered by their advantageous position The Revolt of Islam saved humanity." (Ibid, pp. 10, 11)

(35) "Islam was a necessary product of history---an instrument of human progress. It rose as the ideology of a new social relation which, in its turn, revolutionised the mind of man..... it contributed to the forging of new ideological instruments which brought out the subsequent social revolutions. The instruments were Experimental Science and Rationalist Philosophy. It stands to the credit of Islamic culture to have been instrumental in the promotion of the ideology of a new social revolution." (Ibid, p. 24)

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(36) "In that dense darkness of social dissolution and spiritual despair, the virile and optimistic message of the Prophet of Arabia flashed like an illuminating flame of hope. The mind of the multitude was lured by temporal as well as the heavenly blessings offered by the religion..... Islam opened up a new vision of hope before a people sunk in the depth of despondency. The convulsion created by its ushered in a new society in which every one had the opportunity natural ascending the level of his courage and capacity with the exhilarating inspiration of Islam, and under the benevolent rule of the Saracen conquerors, the fertile soil and the industrial peoples of North Africa soon recovered fruitfulness and prosperity.....Islam stood for freedom and equality, which as a matter of fact, had long been forgotten in all the lands of the degenerated ancient civilization. Its historical background and the social conditions in which it was born, put on Islam the stamp of toleration, which to the undiscerning eye, may appear to be incongruous with the spirit of fanaticism traditionally associated with it. 'But there is but one God' itself makes for toleration." ("The Historical Role of Islam", by M. N. Roy, pp. 38, 40, 41)

(37) "We may compare the working of Monotheism to a mighty lake which gathers the floods of science together, until they suddenly begin to break through the dam..... The third of the great monotheistic religion, is Muhammadanism. This the youngest of them was also the first to develop, in connection of the brilliant outburst of Arabian civilization, a free philosophical spirit, which exercised a powerful influence upon the Jews in the Middle Ages and so indirectly upon the Christians of the West."

(38) "Muhammad rallied his compatriots around him. In a few years the Muslim conquered half of the world. They snatched away more souls from false gods, pulled down more idols, demolished more pagan temples in fifteen years than the flowers of Moses and Jesus did in fifteen centuries. Muhammad was a great man. He might have been, in fact, a god, if the revolution which he was instrumental in bringing about had not been prepared by circumstance. When he appeared the Arabs had been, since many years afflicted with civil wars. All those nations that have achieved great things have done them when they come out of such ordeals that renewed equally their souls and bodies. If the battle of Kadesia which enabled the intrepid Muslims to plant the standard of the prophet on the banks of the Oxus and on the frontiers of china; those of Ajnadin and Yarmuk, which caused Syria and Egypt to fall under their dominion, were turned against them; if the khalids, the Zerars and the Amrs had been defeated and repelled to their vast deserts, the Arabs would have gone back to their wandering life; they would have lived like their forefathers, poor and miserable, the names of Muhammad, Ali and Omar would have remained unknown to the world." (Autobiography of Napolean Bonaparte, p. 226)

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(39) "The religious duty of the pilgrimage has always been an important factor in promoting the common life of Islam, and there is abundant evidence that the Spanish Muslim looked steadily eastwards for religious guidance, accepting the Hadith, the canon law and the development of a scientific jurisprudence as it took shape in the East." ("Arabic Thought and its place in History", by De Lacy O' Leary, p. 231)

(40) " Here (in case of Islam) we see in full clearance and detail how a new religion may create a new culture. A single individual living in a cultural back water originates a movement, which in a comparatively short time sweeps across the world, destroying empires and civilization and creating a new way of life which still moulds the thought and behaviour of millions from Senegal to Borneo. And in this case, there is no common geographical environment to racial inheritance to form a basis for the spiritual community. A faith has imposed its stamp on the most diverse human material so that the resultant product is even physically recognisable. The Arab of the desert, the West African Negro, the Malay Pirate, the Turkish Soldier, the Indian merchants, all speak the religious language, profess the same theological dogma and possess the same moral values and the social convention. Just as Muslim architecture is different in every country but it is everywhere unmistakably Muslim, so it is with this literature and speech and behaviour."

"No doubt modern nationalism and secularism have altered all this, but they have done so recently and superficially and incompletely. Islam still exists as a living culture a well as a world religion. Thus Islam provides a classic example how culture.... the social way of life ... may be transformed by a new view of life and a new religious doctrine, ...and how as the result of social forms and institutions may be created which transcend racial and geographical limits and remain fixed for centuries."

"The Revolutionary force of Prophetic force has acted as a stabilizing influence in Islam on the later development of Islam as a molten lava that flows from the volcano becomes harder and more durable than any common rock. Thus Islam, the typical prophetic religion is also a classical example of traditionalism, so that any saying of the prophet and the companions of the prophet, every action, custom and decision, has been recorded, commented and built into the vast fabric of orthodox theology and Canon law." ("Religion and the Rise of western Culture" by Prof. Christopher Dawson, pp. 52-53, 84...London and New York edn.., 1951).

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(41) "We have a secularised scientific world culture which is a body without a soul There must be a return to unity..... a spiritual integration of culture ... if mankind was to survive." (Ibid, pp. 216, 217)

(42) " The foremost theme of Muslim thought, the foundation upon which Islam rests, is the proclamation that the one God both exist and acts. The fact of the existence of God is the first and determinative theme of Muslim theology."(History and Future of Religions Thought", by p. H. Ashby, p. 135, eden. 1963)

(43) "Thus, form the time of its inception, Islam has had as its central and recurring theme the proclamation that One God exists above all else within known and unknown existence. This was the foundation of Islam at its beginning, it continues to be the foundation of Islam in the twentieth century.

There can be no doubt that it shall be the primary theme from which Islam shall proceed in its venture into the emerging world culture which now confronts it." (Ibid, P.137)

(44) "For Islam the structure of human society is of vital importance. In the light of Muslim theological themes, it is readily apparent that all that is must be understood as being under the Sovereignty of God. And the community of men is primary in its role of furnishing support to the life that is submitted to the Divine. It is for this reason that it was inconceivable to early Islam that there should be division between religion and state. Therefore, from its inception, an essential theme of Muslim theological thought has been that the only proper structure of society is to be found in a community which itself rests upon, and is shaped by the full and final revelation which is the Quran " (Ibid, p 141)

(45) "Muhammad on worship has remained simple ..... no ritual , no ecclesiastical hierarchy , no priesthood, no altars or images, no sacraments , no holy days ..... Islam is a great religion , a high and noble faith. We must not lose Muhammad the Prophet in looking at Muhammad the history maker and organizer. He left a code of

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ethics which was a tremendous step forward for his time. Islam became one of the world's great civilizing forces. It stopped infanticide of girls, restricted slavery, and imposed a kindlier treatment of salves. It opposed drunkenness and gambling, almost ended tribal feuds, and limited free polygamy. It advanced women's rights by restricting divorce, and imposed severe penalties for prostitution. It extended religious toleration to the sister faiths of Christianity and Judaism, and gave to the Arabs an ideal of unity." **("Religions of the World", by G. L. Berry, p. 66, edn., 1965)**

(46) "Islam won the allegiance of many differing races. It cut across age-long traditions imposed, in some cases, a new culture upon people, changed religious belief; so remarkable has been its influence that millions of people in conquered countries are today as proud of the name of Islam as if they had been born under the shadow of the sacred Ka'aba at Mecca..... In the Moslem World neither birth nor colour has prevented men from reaching the very highest positions; and Islam has offered to all races which have accepted the faith equal chances and opportunities. It has shown amazing vitality even in its darkest days and today Islam educated, awake and modern, holds in its hands the key to the Asiatic question." **("The Expansion of Islam", by W. W. Cash, pp. 79, 259 edn., 1928)**

(47) "The strength of Islam lies in the fact that Islam is a religion which has enabled men, by a simple scheme of theology to live religious lives. No religion could maintain its hold upon millions of people, as Islam does, were it not able to meet some human needs. Islam in proclaiming the unity and greatness of God was putting forth an idea that grew in the minds of men into a profound conviction. **The simplicity of it appealed to them as an immense relief from the complexity of mediaeval Christian teaching with its priestly offices, saint worship and its labyrinth of theological difficulties it won its way in polytheistic lands, such as Africa, by its very insistence that there is but one God.** A Moslem will say, "If God wills", glib as it may often sound, from the profound conviction that God is and that His will rules over all. In estimating the strength of this doctrine of God, it should not be forgotten that it was this same message that lay behind the whole Israelitish conception of God. Muhammad صلی اللہ علیہ وآلہ وسلم **had seized hold of a great truth, one acknowledged by the whole Jewish and Christian world. By making it not one of many doctrines but the basic fact in all true religion, the Prophet gave men a reality in religion for which they were waiting." (Ibid, p. 271)**

(48) "Let us remember that in some respects Moslem morality is better than our own. In resignation to God's will, in temperance, charity, veracity, and in the brotherhood of believers, they set us a pattern we should do well to follow. **Islam has abolished drunkenness, gambling,**

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and prostitution — the three crimes of Christian lands." ("Apology for Mohamed" by G. Higgins, p. exv, under "Introduction", Reprint by Allahabad Reform Society, 1929 edn.)

(49) "God alone is; God alone has power; He made us, He can kill us and keep us alive; 'Allah Akbar, God is great,' Understand that His will is the best for you; that however sore to flesh and blood, you will find it the wisest, best; you are bound to take it so; in this world and in the next, you have no other thing that you can do."

"And, now, if the wild idolatrous men did believe this, and with their fiery hearts lay hold of it to do it, in what formsoever it came to them. I say, it was well worthy of being believered. In one form or the other, I say it is still the one thing worthy of being believed by all men. **Man does hereby become the high-priest of this Temple of a World. He is in harmony with the Decrees of the Author if this world; cooperating with them, not vainly withstanding them:** I know, to this day, no better definition of Duty than that same." **("The Hero as Prophet", by Thomas Carlyle, p. 63, Chapman & Hall, London.)**

(50) "Much has been said and written about the sensuality of Mahomet's Religion; *more than was just*. The indulgences, criminal to us, which he permitted, were not of his appointment; he found them practised, unquestioned from immemorial time in Arabia; *what he did was to curtail them, restrict them, not on one but on many sides*. His Religion is not an easy one: with rigorous fasts, lavations, strict complex formulas, prayers five times a day, and abstinence from wine, it did not 'succeed by being an easy religion. **(Ibid, p. 70)**

(51) "The sublime forgiveness of Christianity, turning of the other cheek when one has been smitten, is not here: you are to revenge yourself, but it is to be in measure, not overmuch, or beyond justice. On the other hand, Islam, like any great faith, and insight into the essence of man, is a perfect equaliser of men: *the soul of one believer outweighs all earthly kingships;* all men, according to Islam too, are equal. Mahomet insists not on the propriety of giving alms, but on the necessity of it: he marks down by law how much you are to give, and it is at your peril, if you neglect." **(Ibid, p. 73)**

(52) "The utmost solemnity and decorum are observed in the public worship of the Moslems. Never are they guilty of an irregular word or action during their prayers — they appear wholly absorbed in the adoration of their Creator without affected humility or a forced expression of countenance." **("Islam and its Founder", by R. W. Stobart, p. 119 edn. 1876)**

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(53) "The precepts of Muhammad صلی اللہ علیہ وآلہ وسلم himself inculcate a *more simple and rational piety:* prayer, fasting, and alms are the religious duties of a Musulman; and he is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of the Palace, and alms will get him admittance..... Five times every day the eyes of the nation at Astra Khan, at Fez, at Delhi, are devoutly turned to the holy Temple of Mecca. Yet every spot for the service of God is equally pure: the Mohammadons indifferently pray in their chamber or in the street. — The voluntary penance of the ascetics, the torment and glory of their lives, was odious to a Prophet who censured in his companions a rash vow of abstaining from flesh and women and sleep; and firmly declared that he would suffer no monks in his religion. Yet he instituted, in each year, a fast of thirty days; and strenuously recommended the observance as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and His apostle. During the month of Ramzan, from the rising to the setting of the sun, the Musalman abstains from eating and drinking and women and baths and perfumes; from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramdhan coincides, by turns, with the winter cold and summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Muhammad صلی اللہ علیہ وآلہ وسلم alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary though dangerous, liquor. These painful restraints are, doubtless infringed by the libertine, and eluded by the hypocrite; but the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites. The charity of the Muhammadon descends to the animal creation; and the Qur'an repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. *Muhammad صلی اللہ علیہ وآلہ وسلم perhaps, is the only law-giver who has defined the precise measure of charity."* **("History of the Rise, Decline and Fall of the Roman Empire", V. 5, pp. 243-45 1962 by Edward Gibbon, edn. 1962)**

(54) **"More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century disgraced the simplicity of the gospels."**

"Through Islam, Muhammad صلی اللہ علیہ وآلہ وسلم banished from the Arabs within ten years their hard heartedness, spirit of revenge, anarchy, female degradation, rivalry lawlessness, usury, drunkenness,

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infanticide, murderous quarrels and human sacrifice as well as stupid superstitions and fetishes. Through that religion he brought down upon this very earth the "Kingdom of Heaven" so fondly coveted by Jesus. Through Muhammad's religion, the model nation created by Muhammad صلی اللہ علیہ وآلہ وسلم was within one century 'at Granada in the one hand and at Delhi on the other, glowing in valour and splendour and the light of genius shining through the age over a great section of the world' as Carlyle has said. (Ibid, p. 487)

(55) "To walk with God", to have God with us in our daily life with the object of obtaining the "peace that passeth all understanding." "to submit to the Divine will" — this we too profess to seek; but in Muhammadanism this profession is translated into practice, and is the corner-stone of the edifice of the faith..... Indeed, I venture to state in all humility, that if self-sacrifice, honesty of purpose, unswerving belief in one's mission, a marvellous insight into existing wrong or error and the perception and use of the best means for its removal are among the outward and visible sings of inspiration, the mission of Muhammad صلی اللہ علیہ وآلہ وسلم was inspired". ("Muhammadanism in Religious Systems of the World" — a collection of addresses by G. W. Leitner, pp. 292-93, published by Swan Sonnenschein & Co., London, 1908)

(56) "Two features in the Creed of Islam have always specially attracted me. One is the God's conception, the other is its unquestionable sincerity — a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is almost divine and like love covers a multitude of sins" ("Islam — Her Moral & Spiritual Value", by Arthur Glyn Leonard, p. 33, London 1927)

(57) "In his eyes, a true disciple of Islam meant a man who lived and acted up to the tenets and principles of its faith. For instance, with him there was no such fiasco and a death-bed repentance. Such an act was wholly repugnant to the fine sense of equity and justice that he possessed, advocating as he so strenuously did the use of "a full measure and just balance". As one who had given practically his whole life to the service and adoration of God, his soul rose in revolt and adhorred so vile a subterfuge. It was adding insult to injury. A mere sneaking stratagem of priestly artifice, held out as an alluring but offensive bait." (Ibid, p. 76, edn., 1909)

(58) "A religion which is not content with being a theory adapted to the aspirations of our human nature, nor with fixing a code of sublime precepts which may or may not be applied, but which also provides a code of life, establishes the fundamental principles of our

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morality on a systematic and positive base, precisely formulates the duties of man towards himself and towards others by means of rules which are capable of evolution and compatible with the widest intellectual development, and which gives its laws a Divine sanction, surely deserves our most profound admiration, as its influence is continual and salutary on man." ["Apologie de I'Islamisme" by L. V. Vaglieri, (taken from 'Islam — Our Choice' by Dr. Khulusi), p. 88]

(59) "El-Islam is the human condition brought into equilibrium in function of the Absolute, *both in man's soul and in society*..... The practice of Islam at whatever level means to be at rest in effort; Islam is the way of equilibrium and of light resting on that equilibrium." **["Understanding Islam", by F. Schuon (translated into English by D. M. Matheson), 1965 edn., p. 40, 53]**

(60) "The lightning-like rapidity of its diffusion was a veritable miracle as compared with the slow progress of Christianity. Here the great problem is to determine why the Arabs, who were certainly not more numerous than the Germans, were not, like the latter, absorbed by the populations of the regions which they had conquered, whose civilization was superior to their own. There is only one reply to this question, and it is of the moral order. While the Germans had nothing with which to oppose the Christianity of the Empire, the Arabs were exalted by a new faith. It was this and this alone, that prevented their assimilation." **("Muhammad & Charlemagne", by H. Pirenne, pp. 149-150, edn. 1968)**

(61) "He puts in the mouth of Hotchkiss, a young man with ideas: "I happen, like Napolean, to prefer Mohametanism. (Mrs. George, associating Mahometanism with polygamy, looks at him with quick suspicion) I believe the whole British Empire will adopt a reformed Mohametanism before the end of the Century. The character of Mahomet is congenial to me. I admire him and share his views of life to a considerable extent." **(Play called "Getting Married" by George Bernard Shaw, p. 349)**

(62) "One characteristic is its uncompromising monotheism, another its complete detachment from the sacrificial priest and the temple..... And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and the equality before God of all believers, whatever their colour, origin, or status." **("A Short History of the World" by H. G. Wells, p. 146)**

(63) **"..... From a new angle and with a fresh vigour it (the Arab mind) took up that systematic development of positive knowledge which the Greeks had begun and relinquished. If the Greek**

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was the father, then the Arab was the foster-father of the scientific method of dealing with reality, that is to say, by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism. Through the Arabs it was and not by the Latin route that the modern world received that gift of light and power."

("The Outlines of History", by H. G. Wells, p. 583, London 1920)

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trustworthy men on earth, and to a paradise not of perpetual exercise in praise and in worship, in which saints, priests, anointed kings were still to have the upper place, but of equal fellowship and simple and understandable delights such as their souls craved for. Without any ambiguous symbolism, without any darkening of altars or chanting of priests, Muhammad صلی اللہ علیہ وآلہ وسلم had brought home those attractive doctrines to the hearts of mankind."

"Islam created a society more free from widespread cruelty and social oppression than any society had ever been in the world before." (Ibid, p. 257)

(66) "One of the most deplorable things in history is the systematic way in which European writers have contrived to put out of sight the scientific obligations of the Arabs". **("Historical Facts in the Arabian Musical Influence" by H. G. Farmer, p. 115)**

(67) "It is one of the glories of Islam that temples are not made with hands and that its ceremonies can be performed anywhere upon God's earth or under His heaven." **("Our Indian Musulmans" by Hunter, p. 168)**

(68) "It is to Mussulman science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages." **("Speeches delivered in India" by Marquis Dufferin, p. 24, London edn., 1890)**

(69) "Most pleasing also is the dignity which the Muslim develops through his religion, his attitude is one of noble religious prides which is never transformed into vanity." **("Die Welt des Islam", by Friedrich Delitzsch, p. 133)**

(70) **"A religion which has fed the heart-hunger of millions of men for nigh thirteen hundred years, cannot have been cradled in fraud. It did not grow without a struggle, for, if stones and sneers could have killed it, it would have died during Muhammad's lifetime." ("Islam — A Divine Religion", by Edward Clodd, p. 87)**

(71) "The Muhammadan law which is binding on all from the crowned head to the meanest subject is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world." **("Impeachment of Warren Hastings", by Edmund Burke — An English statesman and orator, pp. 233-34)**

(72) "Images or pictures, either of Allah or Muhammad صلی اللہ علیہ وآلہ وسلم are strictly forbidden, and the mosques with their domes and court-yards, though often beautiful, are bare. One misses the forests of

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flowers standing before the images of Buddha, the carvings and images of Hindu temples, the priests in their vestments in the churches of Rome, the hymns in a Protestant church. For Moslems these things are looked on as distractions from worship and prayer, and images are held to lead to idolatry."

"Perhaps it was the simplicity of Islam which led to its amazingly rapid spread in its early years." ("Men Seek God", by Christopher Mayhew, p. 16, London 1955)

(73) "There can be no question but that, with its pure monotheism, and a code founded in the main-on justice and humanity. Islam succeeds in raising to a higher level races sunk in idolatry and fetishism, like those of Central Africa, and that in some respects, notably in that of temperance, it materially improves the morality of such peoples." **("Mahomet and Islam", by S. William Muir, p. 246, London 1895)**

(74) "Europe was darkened at sunset, (Muslim) Cordova shone with public lamps: Europe was covered with vermin, Cordova changed its undergarments daily: Europe lay in mud, Cordova's streets were paved; Europe's palaces had smoke-holes in the ceiling, Cordova's arabesques were exquisite; Europe's nobility could not sign its name, Cordova's children went to school; Europe's monks could not read the baptismal service, Cordova's teachers created a library of Alexandrian dimensions." ("The Story of Medicine", by Victor Robinson, p. 164)

(75) "It may be bodily asserted that no people in this world give the impression of being so religious-minded as do Moslems. **All of life is saturated with the consciousness of God." ("What is this Moslem World?", by Charles R. Watson, pp. 38-39, London 1937)**

(76) "Sense of justice is one of this most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world....."

"It was the first religion that preached and practised democracy; for, in the mosque when the call from the Minaret is sounded and the worshippers are gathered together, **the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim,** God **alone is great"**. I have been struck over and over again by this indivisible unity of Islam that makes a man distinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters that Egypt was the Motherland of one and India the

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Motherland of another.''. **(Speeches & Writings of Mrs. Sarojini Naidu on "The Ideals of Islam", pp. 167, 169 — Madras, 1918)**

(77) "The rise of Islam is perhaps the most amazing even in human history. **Springing from a land and a people like previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world — world of Islam."**

"The closer we examine this development, the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not of Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous case, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa....." ("Islam — the Final Resort for Downtrodden Humanity" by A.M.L. Stoddard, p. 163)

(78) "I am a Christian. But I have lived more than half my life among Muslims, sometimes entirely among them with no Christian anywhere near. **I know that Islam can produce fine men, and even saints, and that the 'image" of Muslims entertained by most people in the West is completely untrue. ("The life and Times of Muhammad" by Sir John Glubb, pp. 8-9, New York 1971 edn.)**

(79) "But above all and herein is its supreme importance in the missionary history of Islam — it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in the sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. **At the same time throughout the whole Mohammadan world the hearts of believers are**

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lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id Al-Adha' or (as it is called in Turkey and Egypt) the feast of Bayram".

"Besides the institution of the pilgrimage, the payment of the legal alms is another duty that continually reminds the Muslim that 'the faithful are brother's (49-10) — a religious theory that is very strikingly realized in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. **Whatever be his race, colour or antecedents he takes his place as an equal among equals." ("The Preaching of Islam", by T. W. Arnold, pp. 415-416, Lahore, 1956 edition)**

(80) "I have always held the religion of Muhammad صلی اللہ علیہ وآلہ وسلم in high estimation because of its wonderful vitality. **It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....."**

"I have prophecied about the faith of Muhammad صلی اللہ علیہ وآلہ وسلم that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad صلی اللہ علیہ وآلہ وسلم and his religion. To them Muhammad صلی اللہ علیہ وآلہ وسلم was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. **Europe is beginning to be enamoured of the creed of Muhammad صلی اللہ علیہ وآلہ وسلم. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction." (George Bernard Shaw — A Collection of Writings of Some of the Eminent Scholars" published by the Working Muslim Mission, p. 77, edition 1935)**

(81) "Islam came at a time when people were divided into religious sects, when they were fighting and cursing each other, each sect believing itself to be the sole repository of the word of God — at a time when fighting and fanaticism were considered a necessary part of religious life. Islam came and proclaimed that religion had all times, and by the

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mouths of all the Prophets, been simply one — that in essence, it had taught always the same things; to hold God alone in His sovereignty, to submit to His will, and to obey His commandments, practising good and keeping away from evil. Furthermore, Islam insisted that the variety of forms and rituals which different religions presented, proceeded from the mercy of God Who gave to each people in each particular time a religion, suited to its needs and susceptible of development along with the progress of human mind; but it insisted that at last when mankind had been prepared by events and had reached a state of maturity and were in a position to comprehend a divine Teaching, which appealed not only to the emotions but also to the intellect, Muhammad صلی اللہ علیہ وآلہ وسلم had appeared to reconcile all these teachings for the benefit of humanity, to settle the differences between the people of the Books which means Christians, Jews and to guide men towards the attainment of happiness both in this life and in the one beyond."

"Islam stresses the value of good deeds, which are the consequence of human pity towards one's neighbour, just as it stresses God's pity. **The orphan, the poor, the humble, the unfortunate are protected by the most concerned promptness. Islam declares that brotherhood and charity are the two corner-stones of Muslim society.** This was a great achievement if we compare the Islamic days with that of paganism, during which, as we see, numerous the ruling class of plutocrafts in their pride and greediness, despised and oppress the poor; bad faith was constantly present in any sort of business transaction, and no importance was given to the most elementary of duties towards neighbours." **["An Interpretation of Islam" by Prof. Laura Veccia Vaglieri (translated from Italian by Dr. Aldo Caselli, Harvard College, Pennsylvania), pp. 187-188]**

(82) **"Islam, like a spring of pure and refined water, developed among barbarian people in a desolate and arid land, far from the cross roads of civilization and human thought. So abundant was its volume, that the spring fast became a creek, then a river, and finally overflowed and broke into thousands of channels spilling over the country. In those places where the miraculous water was sampled, people who had become divided were brought together again and disagreements were settled; and in place of blood feud which was the supreme law and which served to keep together the tribes of the same origin, a new sentiment began to make itself felt; a sentiment of brotherhood among men bound together by common ideals of morality and religion. As soon as this Spring became irresistible, its pure and vigorous stream encircled mighty kingdoms representing the**

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old civilization, and before their people could realise the import of the event, it overtook them, levelling countries, demolishing barriers, waking slumbering minds with its noise and making a united community out of the widest variety of nation. Such phenomena had never been witnessed in history. ("Extract from her article captioned "What Made Islam a World Force" by Dr. Laura Veccia Vaglieri, published in the "Light" Lahore, November 24, 1958)

(83) "Two civilizations and two religions having been demolished, a new stream of intense life began to flow in the veins of these exhausted people. They unfolded before the eyes of an astonished world, a new religion, simple, easy, one which speaks to the heart and to the brain, a new form of government, far superior in its moral principles and qualities to those existing at that time, was established; gold that had been hidden in the safes of plutocrafts began changing hands and going to the poor, starting a system of healthy circulation once again; educated, capable, intelligent under the guidance of a government ruled by honest, democratic ideals found encouragement in the new order and were able to rise to the highest public office..... A new era of prosperity and wealth was ushered in, a richness which Asia had not witnessed for centuries. The life of the conquered people, their civil rights and their wealth received a degree of protection approximating to that enjoyed by the Muslims themselves." **(Ibid).**

(84) "Whatever be the race, colour, rank or antecedents of the worshipper, he is received into the brotherhood of believer and takes his place as an equal among equals. Islam is a great political power whose effect the world will feel more and more in proportion as the ends of earth are brought closer and closer together. **Islam is the only solution for all the ills of the world.** This is no idle boast on my part. Every thoughtful observer of what is going on in Western Asia and in Africa can appreciate this truth. For it is in Islam only that the idea of real material **League of Nations** has been approached in the right and practical way." **("Caliphate" by Thomas Arnold, p. 16)**

(85) "The brotherhood of Islam, which thus played an important part in the early conquests, is one of the most permanent things in Islam. It was created by Muhammad صلی اللہ علیہ وآلہ وسلم himself. In his time the only recognized bond between man and man was the loyalty to one's own tribe, and Muhammad صلی اللہ علیہ وآلہ وسلم realized that it was this tribal loyalty that was the bane of Arabia, being the cause of the continual tribal feuds and of the resultant liability of the Arabs to act together as a nation. When the first Muslims had fled from Mecca, and found asylum in Medina, in order to create unity between the Muslims of the two cities, Muhammad صلی اللہ علیہ وآلہ وسلم united in the of solemn brotherhood a number of pairs of men, one of

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whom was a citizen of Medina, and the other a refugee from Mecca. There was no precedent for such a thing in Arabia''. (''The Prospects of Islam'' by Laurence E. Browne pp. 11-12)

(86) ''The fact is, that though there were many religions and many superstitions amongst the Arabs, they were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. Let us eat and drink, for tomorrow we die, is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect of Muhammad ﷺ and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer! Many of the Arabs believed that death was extinction: some few believed in a future life and future judgment. By these last a camel was tethered to a dead men's grave, and was left to die of hunger, that the corpse might have an animal to carry it at the day of resurrection. There was a weird superstition too among them, that the soul of the dead hovered over his grave in the form of an owl, and that if the person had been murdered it might be heard crying 'Oscuni, Oscuni' that is, 'Give me drink, give me drink; nor would it cease doing so till the blood of the murderer had been shed.''

''Such then, very briefly, was the condition of the Arabs, social and religious, when, to use an expression of Voltaire, quoted by Barthelemy St. Hilaire, The turn of Arabia 'came', when the hour had already struck for the most complete, the most sudden and the most extra-ordinary revolution that has ever come over any nation upon earth., (''Muhammad and Muhammadanism'' by Reverend Bosworth Smith, p. 279, edn. 1876)

(87) ''Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalis as a system that bases religious beliefs on principles furnished by the reason applies to it exactly. It is true that Muhammad ﷺ, who was an enthusiast and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples, brought forward his reform as a revelation; but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the base of reason. To believers, the Muhammadan creed is summed up on belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines, to believe in God and a future life; these two dogmas, the minimum of religious belief, statements that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and

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the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on the main trunk of Muslim creed. But in spite of the rich development, in every sense of the term, of the teachings of the Prophet, **the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam..... A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and "indeed possess a marvellous power of winning its way into the consciences of men." (La Propagande Chretienne et ses Adversaries Musulmans, Paris 1890, as quoted by T. W. Arnold in his "The Preaching of Islam", London 1913, pp. 413-414 Edward Montet).**

(88) **"Many Westerners, accustomed by their history books to believe the Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by the Muslim scholars in the fields of science, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight the Muslims returned to Europe with new ideas of love, poetry, chivalry, war-fare and government. Our concept of what a University should be, was deeply modified by Muslim scholars who perfected the writing of history and who brought to Europe much Greek learning."**

"More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Muhammad صلی اللہ علیہ وآلہ وسلم himself probably had exactly the same akin colouring as Jesus — avery sun-tanned white but today his followers embrace all colours, black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey."

"Islam permits no priesthood, and because Muhammad صلی اللہ علیہ وآلہ وسلم had to fight so bitterly against idols, his religion discourages portraiture. Mosques are decorated with geometrical patterns only... **["Islam — The Misunder-stood Religion" by James A. Michener, in the Reader's Digest (American Edition) for May, 1955].**

(89) **"A widespread misunderstanding arises from Muhammad's promise of paradise. In a land of blistering drought and sandstorms he predicted that evil men would suffer the tormenting fires of hell, whereas good men would be transported to a perpetual paradise of cool breezes, comforting streams and beautiful *houris*. Western imagination unfamiliar**

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with this last word, defined it by analogy with one of the ugliest words in English and jumped to the conclusion that Muhammad's paradise was to be sexual debauch. They are wrong. A *houri* is a fair skinned, black-eyed woman created from musk spices, incredibly beautiful and perpetually virgin.'' **("Islam — The Misunderstood Religion" by J. a. Michener, in Reader's Digest, June, 1955)**

(90) "In the third part, there is the illustration of an unusual application of science to a holy Scripture, the contribution of modern secular knowledge to a better understanding of certain verses in the Qur'an which until now have remained enigmatic, if not incomprehensible. Why should we be surprised at this when we know that, for Islam, religion and science have always been considered twin sisters? **From the very beginning, Islam directed people to cultivate science; the application of this precept brought with it the prodigious strides in science taken during the great era of Islamic civilization, from which, before the Renaissance, the West itself benefited. In the confrontation between the Scriptures and science a high point of understanding has been reached owing to the light thrown on Qur'anic passages by modern scientific knowledge. Previously these passages were obscure owing to the non-availability of knowledge which could help interpret them."** **("The Bible, the Qur'an and Science", by Dr. Maurice Bucaille, p. ix)**

(91) **"The new sanctions created by Christianity were working division and destruction instead of unity and order. It was time fraught with tragedy. Civilization, like a gigantic tree whose foliage had overarched the world and whose branches had borne the golden fruits of art and science and literature, stood tottering..... rotten to the core. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?"**

"It was among these people (the Arabs) that the man was born who was to unit the whole known world of the East and South." **("Emotion as the Basis of Civilization", by J. H. Denison, pp. 265 & 269, London 1928 edition)**

(92) "The Parthians, the Scythians, the Mongols, the Tartars and the Turks have generally shown themselves enemies of science and arts, but this reproach cannot be fastened on to the Arabs, no more than upon Muhammad صلی اللہ علیہ وآلہ وسلم. Mu'aviah, the first of the Omayyad Caliphs, was a poet; he granted peace to a rabbi because he had prayed for grace in four beautiful Arabic verses. Yezid, his son, was also a poet. The Muslims attached so much value to this art that they regarded it as equal to bravery..... Al-Mansur, Harun-al-Rashid and Al-Mamun cultivated arts

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and sciences. They were fond of literature, chemistry and mathematics; they lived with savants, caused the Greek and Latin authors — the illiad, the Odyssey, Euclid, etc., to be translated into Arabic, and founded schools and colleges for medicine, astronomy and moral science. Ahmad corrected the tables of Ptolemy; Abbas was a distinguished mathematician; Costa, Alicude, Thabit and Ahmad measured one degree of meridian from Saana to Kufa. Chemistry, alembics, sun-dial, clocks and the numerical signs owe their existence to Arab invention. Nothing is more elegant than their moral tales; their poetry is full of fervour..... **In the library of Cairo there were 6,000 volumes on astronomy, and more than 1,00,000 on other subjects: in the library of Cordova there were 3,00,000 volumes. Sciences and arts reigned five hundred years under the Caliphs and made great progress, which was brought to naught by the invasion of the Mongols.''**

''I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness.'' (''Bonaparte et l'Islam'', by Cherfils, pp. 105-125, Paris, France)

(93) ''I am not a Muslim in the usual sense, though I hope I am a ''Muslim'' as ''one surrendered to God''; **But I believe that embedded in the Qur'an and other expressions of the Islamic vision are vast stores of divine truth from which I and other occidentals have still much to learn; and Islam is certainly a strong contender for the supplying of the basic framework of the one religion of the future.'' (''Muhammad at Medina'' by Prof. Montgomery Watt, p. 173)**

(94) ''The Muslim segment of human society can only flourish if Islam is strong and vital, is pure and creative and sound. Part of the Western problem is that for centuries Muhammad صلی اللہ علیہ وآلہ وسلم has been seen as the antithesis of the religious spirit and as the enemy of decent civilization. Instead, perhaps, we should try to see him as a man of the spirit, who managed to bring peace and civilization to his people.'' **(''Muhammad — A Biography of the prophet'', by Karen Armstrong, p. 44, 1st U.S. 1992 edn).**

(95) **''His success proved to be the best argument for his extraordinary and controversial policies.....** The Qur'an did not expect Muslims to abandon their natural common sense or to sit back and wait for God to save them by means of a miracle. Islam was a practical and realistic faith, which saw human intelligence and divine inspiration working harmoniously side by side. By the year 632 it seemed as though God's will was really about to be done in Arabia. **Unlike so many of the**

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earlier prophets, Muhammad صلی اللہ علیہ وآلہ وسلم had not only brought individual men and women a new personal vision of hope, but he had undertaken the task of redeeming human history and creating a just society which would enable men and women to fulfil their true potential. The political success of the *umma* had almost become a sacrament for the Muslims: it was an outward sign of God's invisible presence in their midst. Political activity would continue to be a sacred responsibility and the later success of the Muslim empire a 'sign' that mankind as a whole could be redeemed." **(Ibid, p. 250)**

(96) "Abu Bakr had told Muslims that it was their duty to depose him if he failed to rule correctly, and Muslims take this very seriously. The welfare of the *umma* is so integral to their spiritual lives that they do no regard a retreat from the world as the highest spiritual duty. They must engage in the *jihad*, not in a spirit of atavistic or fanatical rage, but in a *spirit of self-sacrifice, courage* and *endurance*." **(Ibid, p. 261)**

(97) "At the time of the Suez crisis the Islamic scholar Wilfred Cantwell Smith wrote that a healthy and functioning Islam was crucial because it had helped Muslim people to cultivate decent values and ideals which we in the West also share because they spring from a common tradition. Since Suez, the West has alienated the people of the Middle East even more and has discredited the liberal secularism that it is so anxious to spread. **We in the West have never been able to cope with Islam: our ideas of it have been crude and dismissive and today we seem to belie our own avowed commitment to tolerance and compassion by our contempt for the pain the inchoate distress in the Muslim world. Islam is not going to disappear or wither away; it would have been better if it had remained healthy and strong. We can only hope that it is not too late..... The reality is that Islam and the West share a common tradition. From the time of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم, Muslims have recognised this, but the West cannot accept it. Today some Muslims are beginning to turn against the cultures of the People of the Book, which have humiliated and despised them. They have even begun to Islamise their new hatred. The beloved figure of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم became central to one of the latest clashes between Islam and the West during the Salman Rushdie affair."** (Ibid, pp. 265, 266)

(98) "Later Muslims may sometimes have retreated from this Qur'anic vision of equality, but Western feminists who denounce Islam for its *misogyny* should perhaps reflect that the Christian tradition has also been extremely negative to women. The New Testament in the main offers a positive message to women, but in fact over the centuries the Gospel has

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been anything but good news for 'the second sex'. Christian misogyny was peculiarly neurotic because it was based on a rejection of sexuality which is unique among the world religion and *certainly not found in either Judaism or Islam*. It is not fair to blame Muhammadصلی اللہ علیہ وآلہ وسلم and Islam for the misogyny. If Muslim women today reject some of the freedoms that we feel have offered them, this is not due to perversity but because the Western view of women and the relations between the sexes is confused. We preach equality and liberation, but at the same time exploit and degrade women in advertising, pornography and much popular entertainment in a way that Muslims find alien and offensive. Inevitably we hear more about the strains and factions among Muhammad's wives than about daily life in the harem, but it would be a mistake to imagine that there was no love or happiness there..... **Women were not crushed by Islam, as people tend to imagine in the West. Some found that if enabled them to fulfil a potential that would have been inconceivable in the days of the *Jahiliyah*''. (Ibid, pp. 239, 240)**

(99) **"Even a Muhammadan slave is not only a member of the household, but also has far greater chances of rising to a position in the Government in Society than an English pauper. There would no Nihilists and no Socialists in Europe were Western society constituted on the basis of Muhammadanism; for in it a man is not taught to be dissatisfied, as in the great effort, aim and result of our civilization." ("Muhammadanism in Religious Systems of the World" — a collection of addresses by G. W. Leitner, pp. 295-296, edited by Swan Sonnenschein and Co., London, 1908)**

(100) "The most far-reaching reforms were introduced in laws of marriage. Of the different forms of marriage existing in pagan Arabia, Islam banned all that were morally questionable and restricted the number of wives to four. Legally, reform could go no further in that state of social organization and the Koran had to control itself with moral enunciations to the effect that if a man could not do justice among wives, then he must take only one wife. **The Koran sought to improve the lot of women by legislating for specific women's rights.** It lays down a general principle that the rights of women against men must be commensurate with the latter's rights over women, adding, "But men are a degree higher." These words must be interpreted in the light of the actual social situation, in which man was not only the breadwinner but also the essential operative factor." **(Encyclopaedia Brittanica, Vol. 12, p. 669, edn. 1968)**

(101) **"When in the Western world women were considered chattels and it was seriously doubted that they possessed a soul, Islamic law already permitted them to own property. Widows received a share of the husband's estate, but daughters had to be content with**

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half of a son's portion. In light of modern practice, it seems obvious that such inheritance laws would be unfair, but until comparatively recent times in the West it was only the sons who received legacies." ("Islam and the Arabs", by R. Landau, p. 138, edn., 1958)

(102) "As to the soulless theory regarding the fair sex, which has been literally thrust upon the Moslem world by an antipathetic, if not inimical, Christendom, I quite agree with Buron: "The Muslims never went so far." **("Islam" by A. G. Leonard, p. 79, edn., 1909)**

(103) "For the female sex (Muhammad's system) certainly achieved much, and there too it is best to hush the voice of sentiment and treat his rules and innovations as an attempt to grapple with a hopeless problem..... Polygamy is itself an attempt at solving a problem which Indo-Germanic nations solve by harbouring prostitution. In the latter system a portion of the female population is wholly degraded, in the former, the whole female population is partially degraded. If by the introduction of the veil Muhammad صلی اللہ علیہ وآلہ وسلم curtailed women's liberty, he undoubtedly secured for them by laws the rights of inheriting and holding property, which under the older system were precarious." **("Muhammad and the Rise of Islam", by D. S. Margoliouth, p. 460, IInd edition).**

(104) "Through the enthusiasm inspired by its exalted ideas of Almighty's power, Islam extirpated idolatry so thoroughly, that in the second generation after it was promulgated, men feared even to mention the names of the false gods of their fathers. It made cannibalism detestable and swept away human sacrifices, with which the Arabs had been familiar for a period whose commencement was long anterior to the days of Abraham. It softened the aspirates of warfare, extended to the vanquished the advantages of instant liberty and prospective distinction, upon the sole condition of conversion; it protected the unfortunate captive from violence and abolished the shocking practice of mutilation of the dead. Its hostility to the spirit of feudalism insured the protection and freedom of every degree and profession to mankind. **It elevated the position of women; repressed the unblushing licentiousness prevalent in the Age of Ignorance; formulated an equitable law of divorce, where separation had been previously a matter of caprice, and shielded the wife from the cruelty, avarice and injustice of the husband. It stamped out at once and for ever, the horrible crime of infanticide.** It prohibited not merely the abuse of wine and other intoxicants, but even the slightest indulgence in them..... **While countenancing slavery, it ameliorated the condition of the slave, who under the patriarchal customs of the Orient, enjoyed the familiar intercourse and shared the paternal care of the master; declared his manumission to be the most commendable**

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of acts and the most effective of penances; defined his rights, regulated the measure of his punishment and amount of his ransom and established the humane provision that, <u>when sold, the slave mother should never be separated from her child.</u> It recommended as indispensable duties of the true believer the practice of humility, of resignation, of benevolence. By proclaiming the equality of all men and by the persistent inculcation of the virtues of charity and forgiveness. It gradually weakened and ultimately abrogated the law of blood revenge, which the Bedouin had been accustomed to consider his most cherished privilege -- a right whose violation, according to the popular opinion, involved the honour of his tribe and the assertion of his manhood..... **Islam is emphatically a religion of good works, and the believer is constantly reminded that upon the day of Judgment his meritorious acts and deeds of benevolence will speak eloquently in his favour, although his lips have long been closed in the silence of the grave.....** Robbery was their profession, murder their pastime. Except within the precincts of their camp, no friend, unless connected by the sacred ties of blood, was secure. They devoured the flesh of enemies slain in battle. Deceit always excepted, cruelty was their most prominent national characteristics..... To undertake the radical amelioration of such people and social conditions was a task of appalling and apparently insuperable difficulty. Its fortunate accomplishment may not indicate the active interposition of Divine authority. **The glories which invest the history of Islam may be entirely derived from the valour, the virtue, the intelligence, the genius of men. If this be conceded, the largest measure of credit is due to him who conceived its plan, promoted its impulse and formulated the rules which insured its success.' ("History of the Moorish Empire in Europe", by S. P. Scott, p. 60)**

(105) "He is the only lawgiver claiming divine inspiration who has ever made any effort to improve the condition of women by restricting polygamy and by the imposition of regulations which admit of no evasion without a forfeiture of legal rights. The beneficial effects of these ordinances in placing restraints upon divorce, in securing to widows immunity from destitution and in preventing female infanticide, contribute of themselves no inconsiderable addition to the prestige of his name." **(Ibid, p. 103)**

(106) "He also raised woman from the condition of being a property to that of a proprietor, and he constituted her as the first "legal" sharer whose interests the Muhammadam law has to consult." **("Muhammadanism in Religious Systems of the World" — a collection of addresses by Swan Sonnenschein & Co., London, 1908, p 298)**

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(107) "Islam makes a sharp separation between the world of man and that of woman, between the community as a whole and the family which is its kernel, between the street and the home, just as it sharply separates society and the individual or exotericism and esotericism. The home, and the woman who is its incarnation, are regarded as having an inviolable, and so a sacred character." **("Understanding Islam", by F. Schuon [translated into English by D. M. Matheson], 1965 edition, p. 37)**

(108) "It must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most just law, as far as women are concerned, to found in the world. **Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect which was paid to the rights of women. Those things are forgotten while people are hypnotised by the words monogamy and polygamy and do not look at what lies behind it in the West — the frightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance..... I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In Al-Qur'an the law about woman is more just and liberal. It is only in the last twenty years that Christian England has recognized the right of woman to property, while Islam has allowed this right from all times..... It is a slander to say that Islam preaches that women have no souls." ("The Life and Teachings of Muhammad", by Annie Besant, pp. 3, 25 & 26 Madras, June, 1932 edn.)**

(109) "Under Islamic Law the capacities of women were in general much more extended than they are today according to the conception of law." **("La vie Juridique des Peuples", Vik. VII, by Levy Ulman and Mirkine-Guetzsevitch, p. 154 Paris 1939 edn).**

(110) **"In like manner He (Muhammad صلی اللہ علیہ وآلہ وسلم improved the position of woman..... He allowed women to come to the mosque, but believed that 'their homes are better'; yet when they came to his services he treated them kindly even if they brought suckling babies; if, says an amiable tradition, he heard a child cry, he would shorten his sermon lest the mother be inconvenienced. He put an end to the Arab practice of (feminine) infanticide (xvii, 31). He placed women on the same footing with man in legal processes and in financial independence; she might follow any legitimate profession, keep her earnings, inherit property, and dispose of her belongings at will (iv, 4, 32). He abolished the Arab custom of transmitting women**

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as property from father to son. Women were to inherit half as much as the male heirs, and were not to be disposed of against their will. ("The Age of Faith", by Will Durant, pp, 181-182)

(111) "Women are excluded, it is sometimes ingorantly affirmed, from the Muhammadan Paradise. The Koran says, 'Enter into Paradise ye and your wives' (43:70), and we are told that 'whoso hath done the things that are right whether male or female shall enter Paradise." (40L43 ; 4L123) ["The Lord Jesus in the Koran", by J. Shillidy, p. 109 — 1913 edition]

(112) "Islam extinguishes all distinctions founded upon race, colour or nationality..... And, therefore, throughout the history of Islam, in all countries, race or 'previous condition' has been no barrier to elevation. Frequent are the instances in which proud Arabs have submitted to the rule of aliens even if those aliens were Negro slaves." ("Christianity, Islam and the Negro Race" by E. Blyden, p. 244, edn. 1969)

(113) "Under Muhammad صلی اللہ علیہ وآلہ وسلم there sprang up, ex-necessitaterei, a form of democratic equality, more absolute than the world had elsewhere seen. Claims of birth and wealth could be of no value..... The slave once a Muslim, was free; the foe, once a Muslim, was dearer than any kinsman; the Pagan, once a Muslim, might preach, if the Prophet bade, to attentive listeners, Muhammad صلی اللہ علیہ وآلہ وسلم appointed a Negro slave, Bilal, to call the faithful to prayer at the stated times. And from those Negro lips the beautiful sentiment found utterance — 'Prayer is better than sleep, Prayer is better than sleep'. It is repeated everyday throughout the Muslim world; and the most distinguished European of which history can boast is, in Asia and Africa, an unknown personage by the side of the slave, Bilal." (Ibid, p. 326)

(114) "The most fundamental and dynamic factor of social ethics that Islam gave was egalitarianism: all members of the faith, irrespective of race, colour or social or economic status, and equal participants in the community." ("Encyclopaedia Brittanica" Vol. 12, p. 669, edn. 1968)

(115) "John Brown, who died gladly for the negro slave, would have killed his daughter rather than see her marry a negro; but the Muslim will accept the negro (Muslim) as son-in-law, as friend or as king. Is there any one of us who would do the like for an American Christian, let alone a negro. This theory — but it is more than theory — this fact of the brotherhood and equality of all Muslims is a most powerful element in Islam. It gives each member a dignity and independence and self-

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respect which it were hard to find in any other system." ("Islam" by Stanley Lane-Poole, p. 37 edn., 1903)

(116) "The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue." ("Civilization on Trial" by A. J. Toynbee, p. 205, edn. 1948)

(117) "Since then I was asked, time and again: "Why did you embrace Islam? What was it that attracted you particularly? — and I must confess: I don't know of any satisfactory answer. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent: structure of moral teaching and practical life programme. **I could not say, even now, which aspect of it appears to me more than any other. Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that every thing in the teachings and postulates of Islam is "in its proper place", has created the strongest impression on me." (Extract from Interview with Muhammad Asad (Austria) — a convert from Christianity to Islam, pp. 92 of "Islam — The Religion of All Prophets" Publishers: Begum Aisha Bawany Waqf, Karachi)**

(118) "Since arriving at an age of discretion, the beauty and the simple purity of Islam have always appealed to me. I could never, though born and brought up as a Christian, believe in the dogmatic aspect of the Church, and have always placed reason and commonsense above blind faith."

"As the time progressed, I wished to be at peace with my Creator and I found that both the Church of Rome and the Church of England were of no real use to me."

"In becoming a Muslim I have merely observed the distaste of my conscience, and have since felt a better and a truer man."

"There is no religion that is so maligned by the ignorant and the biased as Islam; yet it people only knew, it is the religion of strong for the weak, the rich for the poor..... Islam recognizes genius and individuality. It is construetive and not destructive."

"Islam strictly forbids its adherents to gamble or to indulge in any games of chance. It prohibits all alcoholic drinks and interdicts usury, which alone has caused enough sorrow and suffering to mankind. Thus, in Islam, none can take a mean advantage of another who is less fortunate."

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"Islam teaches the inherent sinlessness of man. It teaches that man and woman come from the same essence, possess the same soul, and are equipped with equal capabilities for intellectual, spiritual and moral attainment, I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognized fact. Lord and vassal, rich and poor, are all alike." (Ibid – Sir Abdullah Archibald Hamiltn (England), pp. 94-95)

(119) "I have spoken so much of myself in order to show you that my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but that it was born of earnest, honest, persistent, unprejudiced study and investigation and an intense desire to know the truth."

"The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It teaches universal fraternity, universal love, and universal benevolence, and requires purity of mind, purity of action, purity of speech and perfect physical cleanliness. It, beyond doubt, is the simplest and most elevating form of religion known to man." (Ibid — Muhammad Alexander Russel Webb (U.S.A.) – p. 96]

(120) "I pondered over the matter (of Islam) a great deal; brought one argument after the other bearing upon the Christians' present-day religion and **I concluded in favour of Islam feeling convinced of its truth, simplicity, toleration, sincerity and brotherhood."**

"I have now but a little time to live upon this earth and I mean to devote my all to Islam" **(Ibid - Sir Jalaluddin Lauder Brunton (England), p. 98)**

(121) "Another thing that attracts foreigners to Islam is *its emphasis on tolerance*. Then the daily prayers teach one punctuality and the one month of fasting enables one to exercise self-control over oneself and, without doubt, *punctuality and self-discipline are two of the most important attributes of a good man and a great man."*

"Now comes the real achievement of Islam. It is the only **ideology** which has succeeded in instilling in its followers the spirit of observing the ethical and moral limitations without external compulsion. For a Muslim knows that, wherever he is, he is being observed by God. This belief keeps him away from sin. As man is naturally inclined towards goodness, **Islam also offers peace of mind and heart — and this is what is totally absent from the Western society of today."**

"I have lived under different systems of life and have had the opportunity of studying various ideologies, but have come to the

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conclusion that none is as perfect as Islam.''

''Communism has its attractions, so have **secular democracy and Nazism. But none has got a complete code of a noble life. Only Islam has it, and that is why good men embrace it.''**

''Islam is not theoretical; it is practical. Islam is not a departmental affair; it means complete submission to the will of God.'' **(Ibid — Muhammad Aman Hobohm (Germany), p. 99)**

(122) ''One of the glories of Islam is that **it is founded upon reason,** and that it never demands from its followers an abnegation of that important mental faculty. Unlike certain other faiths, which insist upon their votaries implicitly accepting certain dogmas without independent inquiry, but simply on the authority of ''The Church'', Islam courts inquiry and counsels its disciples to study, search and investigate prior to acceptance.''

''The similitude of those who follow blindly and who neglect to use the intelligence which the Divine Giver of all good hath bestowed upon them, is declared in the imperishable pages of Al-Qur'an (Sura 52:Al-Jumu's – The Assembly) to be that of 'an ass laden with books'. The noble and learned Caliph, Hazrat Ali (on whom be peace) said:

''Muslims believe that Islam is a term synonymous with truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge, truth can be obtained; but in order to obtain that knowledge, and thus attain that truth, man must use his reasoning faculties.'' (Ibid, Professor Haroon Mustapha Leon (England), p. 100)

(123) ''Throughout the years I have noticed time and again with deepest satisfaction that Islam holds the golden mean between individualism and socialism, between which it forms a connecting link. **As it is unbiased and tolerant, it always appreciates the good, wherever it may happen to come across it.'' (Ibid, Dr. Hamid Marcus (Germany), pp. 105-106)**

(124) ''The simplicity of Islam, the powerful appeal and the compelling atmosphere of its Mosque, the earnestness of its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayer — these factors attracted me from the first. But after I had determined to become a follower of Islam, I found many deeper reasons for confirming my decision. The mellow concept of life — fruit of the Prophet's combined course of action and contemplation — the wise counsel, the admonitions to charity and mercy, the broad humanitarianism, the pioneer declaration

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of women's property rights — these and other factors of the teachings of the Man of Mecca were to me among the most obvious evidence of a practical religion so tersely and so aptly epitomised in the cryptic words of Muhammad ﷺ 'Trust in God and tie your camel.' He gave us a religious system of normal action, not blind faith in the protection of an unseen force in spite of our own neglect, but confidence that if we do all things rightly and to the best of our ability, we may trust what comes as the Will of God."

"The original teachings of the Prophet of God have not been engulfed in the maze of changes and additions of doctrinarians. The Qur'an remains as it came to the corrupt polytheistic people of Muhammad's time, changeless as the holy heart of Islam itself."

"**Moderation and temperance** in all things, the key-notes of Islam, won my unqualified approbation. The health of his people was cherished by the Prophet, who enjoined them to observe strict cleanliness and specified fasts and to subordinate carnal appetites..... The democracy of Islam has always appealed to me. **Potentate and pauper have the same rights on the floor of the Mosque, on their knees in humble worship. There are no rented pews nor special reserved seats.**"

"The universal brotherhood of Islam, regardless of race, politics, colour or country, has been brought home to me most keenly many times in my life and this is another feature which drew me towards the Faith." **(Ibid, Colonel Donald S. Rockwell (U.S.A.), pp. 107-108)**

(125) "I began to understand myself, the universe and Allah. I was bitterly aware that I had been deceived by dearest teachers, and that their words were only cruel lies, whether they were aware of it or not. My whole world was shattered in one instant; all concepts had to be revised. But the bitterness in my heart was amply superseded by the ineffable joy of having found my Lord at last, and I was filled with love and gratitude to Him. I still humbly praise and bless Him for His Mercy with me, without His help, I would have remained in darkness and stupidity for ever."

"Swelled with joy and enthusiasm, I hurried to communicate my findings to other people, to my parents, to my schoolmasters, to my instructors — I wanted everybody to know the Truth, to be free of ignorance and prejudice, to feel the joy I felt. I met a fortress surrounding them, a thick wall separating them from the Truth..... And I was not able to remove that rempant, because it was in their hearts, harder than stone. I was received with scorn and persecution, unable to understand the blindness of my persecutors. I learned, that only Allah can give Light."

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"The more I leaned, the more I felt compelled to express my gratitude to Allah for having led me to Islam, the Ideal Religion. I have read sacred Scriptures of every religion; nowhere have I found what I encountered in Islam: perfection..... I firmly believe that anybody who reads the Word of Allah with a mind that is not completely closed to Truth, will become a Muslim, if Allah pleases. He will also travel from darkness to Light..... May Allah grant His Guidance to all the sincere seekers of Truth. The arms of Islam are open to receive them in the heart of a community called by Allah Himself 'the best people that were ever raised for the benefit of mankind." **(Ibid, Saifuddin Dirk Walter Mosig (U.S.A.), p. 113)**

(126) "Ever since the days of my early childhood, my life has been dominated by a religious outlook. This does not ever exclude my adolescence and early youth when, due to my disillusionment with the established Jewish synagogue and Christian churches I professed atheism for even then my life was religious in the sense that I was always in search of the absolute Truth which alone gives human life its meaning, direction and purpose. I am convinced beyond doubt that faith in transcendental theological, moral social and legal virtues is one the demarcations between the materialistic and spiritual view of life. The purpose of all materialists and materialistic societies whether past or present, is temporal happiness, pleasure, and enjoyment. Chance is worshipped as a value for its own sake. The moment a person asks one's self about Ultimate Truths, about the meaning, purpose and direction of life and death and what will happen after death, one enters the exclusive precincts of religion in which the physical sciences are powerless to help us..... Modern man is in desperate need of faith and implicit obedience in a Supreme Authority to be able to distinguish between what is good and what is evil, what is right and what is wrong, what is beautiful and what is ugly and most crucial, what things in life are important and what are not. Only divine transcendental absolute law and morality can command universal respect, reverence, fear and obedience. Secular laws cannot possibly do this, for how can people respect what may be rejected by a vote of the people as absolute tomorrow? The authority of Islamic morals and laws, proceeds from Almighty Allah. Thus they are feared, esteemed, loved and obeyed simultaneously. My quest was always after absolutes."

"Neither Judaism nor Christianity could satisfy me. I was repelled by the narrow parochial-mindedness of the synagogue and a faith severely impoverished by constant appeal to nationalist and racist sentiments and horrified by the atrocities of Zionism against the indigenous Arabs of Palestine which are justified, glorified and praised even by the most religious-minded Jews. I could never reconcile myself to the complicated,

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incomprehensible theology of the Christians and the endless compromises of the Church with moral, social, political and economic evils which accounts for the unparalleled dark historical record of the Church in Europe during the period of its ascendancy."

"Only in Islam was my quest for absolute values satisfied. Only in Islam did I, at last, find all that was true, good and beautiful and which gives meaning and direction to human life and death while in other religions, the Truth is deformed, distorted, restricted and fragmentary. If anyone chooses to ask me, how I came to know this, I can only reply that my personal life experience was sufficient to convince me. My adherence to the Islamic faith is thus a calm, cool, but very intense conviction. Unlike some other converts, I never saw the Holy Prophet during sleep at night in dreams; I never experienced my mystical visions and nothing dramatic at the time of my conversion ever happened. Since I have, I believe, always been a Muslim at heart and by temperament, even before I knew there was any such thing as Islam, my conversion was mainly formality, involving no radical change in my heart at all, but rather only making official what I had been thinking and yearning for many years."

"For the Holy Prophet (peace and blessings of Allah be upon him) and all the great and genuine Muslims after him, **the purpose of life was achievement, not enjoyment.** Pleasure and happiness in Islam are but the natural by-products of emotional satisfaction in one's duties conscientiously performed for the pleasure of Allah to achieve salvation in the life to come. I Islam, duties are always stressed above rights. In the materialistic world, achievement is equated with the capturing of political or economic power, fulfillment in the arts, sciences or professions and acquiring fame through these if one be exceptionally gifted, or enjoying an ample income from business, the professions or commerce. In Islam, achievement is rated on accomplishing what is enduring and worthwhile through benevolent, useful and productive work, no matter how humble it may be, and to refrain from wasting one's time in empty self-gratification disgraced by sinful deeds. **To the Holy Prophet (peace and blessings of Allah be upon him) and his Companions, depth of experience was always more important than breadth.** In the fast pace of modern, mechanized living where to be active and always on the run are in themselves prized as virtues and meditation and contemplation in solitude scorned as worse than useless, the experience of modern men and women may be broad and varied, yet their minds remain superficial, fickle and shallow. To those who suppose that stern religious, moral and social commandments of the *Shari'ah*, or sacred Islamic law based on Qur'an and Sunnah, means a poor, limited and restricted life, I will point out to them from personal experience that many modern affluent people are

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miserable and unhappy even though they can do virtually anything they please. **They enjoy the highest standard of living in history, they are the best-dressed, best groomed, best-fed, best-housed men and women anywhere with the least drudgery, they have the most freedom,** the greatest variety of interesting social contacts, are unexcelled in the extent of their secular education, have the widest possible chance to enrich their self-indulgence and can do whatever they want, yet despite all these material advantages and opportunities, too many modern people are restless, dissatisfied, and even neurotic.''

''As a Muslim, the immediate purpose of my life is *not to waste it*'' The ultimate, long-range purpose of myself and any genuine Muslim is to attain through implicit obedience to Qur'an and Sunnah, the pleasure and acceptance of Allah and eternal salvation in the Life Hereafter.'' **[(Ibid, pp. 113-116, Views of Maryam Jameelah Begum - formerly an American lady now in Pakistan, a convert to Islam from Judaism,** authoress of ''Islam and the West'', ''Islam and Modernism'' and dozen of other books).

(127) ''I am often asked when and why I became a Muslim? I can only reply that I do not know the precise moment when the truth of Islam dawned upon me. It seems that I have always been a Muslim. This is not so strange when one remembers that Islam is the natural religion that a child, left to itself, would develop. Indeed a western critic once described it, ''Islam is the religion of common sense.''

''The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness.''

''Islam is based on two fundamental truths: (a) the oneness of God and (b) the Brotherhood of Man, and is entirely free from any encumbrances of theological dogma. Above every thing else it is a positive faith.''

''The *pilgrimage (Hajj)* provides the Muslims with a central point to which they rally from all corners of the earth. It creates for them annually an occasion to meet and know one another, to exchange views and compare experiences and unite their various efforts to the common good. Distances are annihilated. Differences of sect are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Muslims in one great brotherhood and makes them conscious of the glorious heritage that is theirs.'' **(Ibid, Lady Evelyn Zeinab Cobbold (England), pp. 117-118].**

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(128) "Very early in my life I had lost faith in Christianity for many reasons, the major one being that whenever I questioned any Christian regarding any point that puzzled me in regard to the Church teachings, I invariably received the monotonous answer: 'You must not question the teachings of the Church; you must have faith'. I did not have the courage in those days to say: 'I cannot have faith in something that I do not understand'..... After a while I looked up some Muslims and questioned them on some of the points that were not quite clear to me. My questions were all answered promptly and concisely, so different from the frustration I had experienced when questioning Christianity. After much reading and studying of the religion of Islam both my daughter and myself decided to become Muslims, taking names of Rashida and Mahmuda respectively." **(Ibid, Mrs. Cecilla Mahmuda Cannolly (Australia), pp. 118-119)**

(129) "The course of research and reasoning which I followed took many months before I felt sufficiently sure to make a declaration of faith in Islam. I was converted as a result of reading the Holy Qur'an, and, to some extent, by the example of good Muslims. I have come to the conclusion that there is no such thing as a perfect religious organization on earth, but when I consider Islam in the days of its glory, and as it now is shown forth in the lives of the best of the Muslims, I feel that it is a guide for me." **[(Ibid, p. 123 — Khadija F. R. Fezoul's views (a convert to Islam in England)**

(130) "I started to be on the outlook for God yet hard though I tried I could neither find Him in Catholicism nor Protestanism nor with Jehova's witnesses. The road nearer to God in these religions was barred for me through the fact that all of them had doctrines in which to believe I found impossible and injunction to follow which strictly seemed to me impracticable. And how could I accept a faith in which I knew from the very outset that I would be tortured by self-accusation for my own imperfection?"

"It is still a miracle for me that of all girls I was the one to meet a young European who had already embraced Islam seven years before. The very first time we met I happened to enquire about his religion and when I learned that it was Islam, I asked him to tell me more about it. I was a great sceptic at that time due to the disappointments I had with other religions, yet when he explained to me the meaning of the word Muslim i.e. one who out of free will surrenders himself to God's Commandments, something started waking up within me. Then he went on to explain to me that all men, animals, plants and everything else in this universe is already Muslim compulsorily because they would destroy themselves if they would not follow God's laws in matters such as eating, drinking,

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procreation and so on. Man alone, so he said, is in a position to accept Islam also spiritually, apart from the material sphere where he practically does not have a free choice but has to follow his inborn urges as animals and plants."

"It was the wonderful logic, the pure commonsense in all Islamic teachings which attracted me so much, in the first few fundamental doctrines about which I learned as much as in the books I read in the following years small though the stock of unbiased Islamic literature in German language is. Apart from the help of the young Muslim he now is my husband — who never got tired of explaining things to me and answering all my questions. Muhammad Asad's book "The Road to Mecca" made me understand the deep meaning behind all Islamic injunctions and thus helped me most while I was on my way to become a Muslims." **(Ibid, pp. 124-125, Views of Fatima Heeren a convert from Christianity to Islam in West Germany)**

(131) "I am often asked about the main reasons which made me accept Islam. The example of Islam is like that of a complete and perfect geometrical pattern whose every part completes its other parts and its real beauty lies in the harmony and cohesion of these parts and it is this characteristic of Islam which has a profound influence on human beings. Seen from a distance Islam's deep insight into the generality of things, motives, deeds, its explanations about the Muslim government will amaze you and if you look at its details you find it an incomparably guide for social life based as it is on straightforward and true ethical values. A Muslim takes the name of Allah whenever he does anything and when he remembers Allah, he examines his own self and in this he tries to reach a high standard. In this way the gulf between daily life of the world and the demands of religion is bridged and both sides become proportionate, evenly balance and essential for each other."

"Today the western world is living in darkness. There is not even the slightest light of hope to show the way for the deliverance of the soul and the self. Any person who is aware of actual state of European societies can see this universal restlessness and worry which is hidden behind the false glare of progress and material excellence. Islam can show modern civilization the way which leads to the real success and salvation.';' **(Ibid, pp. 127, 129 An Extract from an interview with Ayesha Bridget Honey (a convert to Islam in England)]**

(132) "What is now for me the beauty of Islam and what in particular has attracted me to this faith? I will try to give a short answer on these questions in six points:

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1. The acknowledgement of One Supreme Being, uncomplicated and easy to accept by every reasonable thinking creature: Allah is He on Whom all depend. He begets not, nor is He begotten and none is like Him. He represents the highest wisdom, the highest strength and the highest beauty. His Charity and Mercy are unbounded.

2. The relation between the Creator of the Universe and His creatures, of which man has ben entrusted with the supreme direction, is a direct one. The believer does not need any mediation; Islam does not need priesthood. Man is responsible for his deeds, which cannot be compensated by a substituting sacrifice of an innocent person. No soul shall be burdened beyond its capacity.

3. The doctrine of tolerance of Islam is so clearly manifested in the well-known words: There is no compulsion in religion. a Muslim is recommended to search for the truth where he may find it; also he is enjoined to estimate the good properties of other religions.

4. The doctrine of brotherhood of Islam extends to all human beings no matter what colour, race or creed. Islam is the only religion which has been able to realise this doctrine in practice. Muslims wherever on the world they are, will recognise each other as brothers. The equality of the whole of mankind before God is symbolised significantly in the *Ihram* dress during the Hajj.

5. Islam accepts matter and mind both as existing values. The mental growth of man is connected inseparably with the needs of the body, whereas man has to behave in such a way that mind prevails over matter and matter is controlled by mind.

6. The prohibition of alcoholic drinks and narcotic drugs, is in particular, a point in respect of which it may be said that Islam is fit for all times." **(Ibid, pp. 110-110, Views of Mr. R. L. Mellema (An Anthropologist, Writer and Scholar of Holland and covert to Islam)**

(133) **"Teke away that black man! I can have no discussion with him' exclaimed the Christian Archbishop Cyrus when the Arab conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt, headed by Negro Ubadah as the ablest of them all."**

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"To the sacred archbishop's astonishment, he was told that this man was commissioned by General Amr; that the Moslems held Negroes and white men in equal respect — judging a man by his character and not by his colour."

"Well, if the Negro must lead, he must speak gently, ordered the prelate, so as not to frighten his white auditors."

"There are a thousand blacks, as black as myself, amongst our companions. I and they would be ready to meet and fight a hundred enemies together. We live only to fight for God, and to follow His will. We care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. This world is naught for us, the next world is all."

"Such a spirit of class distinction is certainly the greatest hindrance to missionary work in the East, as every impartial observer has noted. How, for instance, can any other appeal stand against that of the Moslem who, in approaching the pagan, says to him, however obscure or degraded he may be, 'Embrace the faith, and you are at once an equal and a brother.' Islam knows no colour line.'." ("Veiled Mysteries of Egypt" by S. S. Leeder, pp. 232, 235 — London, 1912)

(134) "The Christians would do well to recollect, that the doctrines of Muhammad صلی اللہ علیہ وآلہ وسلم created a degree of enthusiasm in his followers which is to be sought in vain in the immediate followers of Jesus, and that his religion spread with a rapidity unexampled in that of the Christians. In less than half a century it became triumphant in many great and flourishing empires. When Jesus was led to the Cross, his followers fled, their enthusiasm forsook them, they left him to perish; and if they were forbidden to defend him, they might have remained to comfort him, patiently setting at defiance his and their persecutors. The followers of Muhammad صلی اللہ علیہ وآلہ وسلم on the contrary, rallied round their persecuted prophet, and risking their lives in his defence, made him triumph over all his enemies." **("Apology for Mohammed" by G. Higgins, p. 143 (reprint by Allahabad Reform Society, 1929)**

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"لااکراہ فی الدین قد تبین الرشد من الغی"(القرآن)

"There is no compulsion in religion. True guidance is now distinct from error."

(Al-Qur'an)

Chapter 2

PROPAGATION OF ISLAM BY SWORD OR OTHERWISE?

By

Mian Mohammad Imran-ul-Haq

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PROPAGATION OF ISLAM BY SWORD OR OTHERWISE?

This charge rests mainly on the massacre of the Jewish tribe of Banu Quraizah. Having gone carefully into the Prophet's treatment of the Jews and the so-called massacre, Stanley Lane-Poole sums up the case as follows:

"Not satisfied with tormenting Muhammad (may peace be upon him) with questions on the Torah which they were always wrangling about themselves, they took hold of everyday formulae of Islam, the daily prayers and ejaculations and, "twisting their tongues" mispronounced them so that they meant something absurd or blasphemous. When asked which they preferred, Islam or idolatry, they frankly avowed that they preferred idolatry. To lie about their own religion and to ridicule another religion that was doing a great and good work around them was not enough for those Jews, they must set their poet to work to lampoon the women of the believers in obscene verse, and such outrages upon common decency not to say upon the code of Arab honour and chivalry, became a favourite occupation among the poets of the Jewish clan."

"There were offences against the religion and the persons of the Muslims. They also conspired against the State. Muhammad (S.A.W.) was not only the preacher of Islam, he was also the King of Madina, and was responsible for the safety and peace of the city. As a Prophet, he could afford to ignore the jibes of the Jews, though they maddened him to fury; but as chief of the city, the general in a time of almost continual warfare, when Medina was kept in a state of military defence and under a sort of military discipline, he could not overlook treachery. He was bound by his duty to his subjects to suppress a part that might (and nearly did) lead to the sack of the city by investing armies."

"The blood thirstiness consists in this: some half dozen Jews who had distinguished themselves by their virulence against the Muslims, or by their custom of carrying information to the common enemy of Madina, were executed; two of the three Jewish clans were sent into exile (just as they had previously gone into exile) and the third was exterminated — the men killed, and the women and children made slaves. The execution of the half dozen marked Jews is generally called assassination, because a Muslim was sent secretly to kill each of the criminals. The reason is almost too obvious to need explanation. As there were no police or law-

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courts, or even court-martials, at Madina, some of the followers of Muhammad صلی اللہ علیہ وآلہ وسلم had therefore to be the executors of the death sentence, and it was better this should be done quietly, as the execution of a man openly before his clan would have caused a brawl and more bloodshed and retaliation, till the whole city would have become mixed up in the quarrel. If secret assassination is the word for such deeds, secret assassination was a necessary part of the internal government of Madina. The man must be killed in that way. In saying this, I assume that Muhammad صلی اللہ علیہ وسلم was cognisant of the deed, and that it was not merely a case of private vengeance, but in several instances the evidence that traces the executions to Muhammad's order is either entirely wanting or it is too doubtful to claim our credence."

(1) "Of the sentences upon the three whole clans, that of exile, passed upon two of them, was clement enough. They were a turbulent set, always setting the Prophet of Madina by the ears; and, finally a brawl followed by an insurrection resulted in the expulsion of one tribe; and insubordination, alliance with enemies and a suspicion of conspiracy against the Prophet's life, ended similarly for the second. Both tribes had violated the original treaty, and had endeavoured in every way to bring Muhammad صلی اللہ علیہ وآلہ وسلم and his religion to ridicule and destruction. **The only question is whether their punishment was not too light.** Of the third clan, a fearful example was made, not by Muhammad صلی اللہ علیہ وآلہ وسلم but by an arbitrator appointed by themselves. When the Quraish and their allies were besieging Medina and had well-nigh stormed the defences, this Jewish tribe entered into negotiations with the enemy, which were only circumvented by the diplomacy of the Prophet. When the besiegers had retired, Muhammad صلی اللہ علیہ وآلہ وسلم naturally demanded an explanation of the Jews. They resisted in their dogged way and were themselves besieged and compelled to surrender at discretion. Muhammad صلی اللہ علیہ وآلہ وسلم, however, consented to the appointing of a chief of a tribe allied to the Jews as the judge, who should pronounce sentence upon them. The man in question was a fierce soldier who had been wounded in the attack on the Jews, and indeed died from his wounds the same day. This chief gave sentence that the men, in number seven hundred should be killed, and the wounded and children enslaved, and the sentence was carried out. It was a harsh, bloody sentence, worthy of the Episcopal generals of the army against the Albigenses or the deeds of the Augustan age of Puritanism; **but it must be remembered that the crime of these men was high treason against the state, during the time of the siege, and those who have read how Welington's march could be traced by the bodies of the deserters and pillagers hanging from the trees, need not be surprised at the summary execution of a traitorous clan." ("Studies in a Mosque" by Stanley Lane-Poole, p. 67)**

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(2) **"The charge of cruelty scarcely deserves consideration. I have already spoken of the punishment of the Jews, which forms the ground of the accusation. One has to refer to Muhammad's conduct to the prisoners after the battle of Badr, to his patient tolerance towards his enemies at Medina, his gentleness to his people, his love of children and the dumb creatures, and above all, his bloodless entry into Mekka and the complete amnesty he gave to those who had been his bitter enemies during eighteen years of insult and persecution and finally open war, to show that the cruelty was not part of Muhammad's nature." ("Glimpses of Muhammad" by Stanley Lane-Poole, published in the journal "Islamic Literature" November, 1956)**

(3) "Another reproach often levelled at him (Muhammad صلی اللہ علیہ وآلہ وسلم is that of cruelty; but it is rather sternness that should be spoken of here, and it was directed, not at enemies as such, but only at traitors, whatever their origin; if there was hardness here, it was that of God Himself through participation of Divine Justice which rejects and consumes. To accuse Muhammad صلی اللہ علیہ وآلہ وسلم of having a vindictive nature would involve, not only a serious misjudgment of his spiritual state and a distortion of the facts, but also by the same token a condemnation of most of the Jewish Prophets and of the Bible itself; in the decisive phase of his earthly mission, at the time of taking of Mecca, the Messenger of Allah showed a superhuman gentleness in face of a unanimous feeling to the contrary in his victorious army." **("Understanding Islam". by Frithjof Schuon, p. 89)**

(4) "Quraish had allied themselves to the Bedouins and the Jews, and their formidable coalition was preparing to deal a decisive blow to Islam. The Banu Nadhir who had taken refuge at Khaibar incited their hosts against the new power that had risen threatening all anarchistic Arabia; they represented Muhammad صلی اللہ علیہ وآلہ وسلم as a tyrant waiting to put all the tribes into chains. The Bedouins of Tihama and Nejd joined Quraish in a body and the confederation had spies in the very heart of Medina amongst the Jews of Banu Quraidhah who desired, almost openly, the ruin of their burdensome ally..... The situation, if prolonged, might have become serious, the more so because Banu Quraidhah had allied themselves with the enemy."

"They succeeded because they deserved to succeed; Islam triumphed because it brought a message that was needed by the Oriental world. Before the Heigira the Mussalmans had endured persecution without defence; later they put a legitimate resistance and when they became victors they practised tolerance to a considerable degree. The idolator was not allowed to remain on Muslim soil; but the People of the Book, both Jew and Christian, by paying tribute, had a right to protection,

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could practise their faith freely, and were considered a part of the community. "He who wrongs a Jew or a Christian", said Muhammad صلی اللہ علیہ وآلہ وسلم "will have me as his accuser." The Qur'an and the hadiths are replete with counsels of tolerance. The first Mussalman conquerors followed this advice on the whole faithfully..... When 'Omar entered Jerusalem, he ordered the Christians not to be molested, neither them or their churches, and showered favours on the patriarch. When the patriarch invited him to pray in the cathedral he refused only because he feared that this might be used later as a pretext for seizing the church. **What a contrast, we cannot help saying, with entry of the crusaders, advancing in a river of blood up to the knees of the knights and the bridles of the horses, deciding to cut the throats of all Mussalmen who had escaped the first slaughter."** (note) "Mahomet's partisans are the only enthusiasts who have ever united a spirit of tolerance with the zeal of proselytism.", says Robertson (English historian) **("The Life of Mahomet", by E. Dermenghem, pp. 326, 330, 331 - 1930 edn).**

(5) "But what was Muhammad صلی اللہ علیہ وآلہ وسلم to do about the Jews of Qurayzah, who had brought the *umma* to the brink of extinction?..... The Muslim *umma* had narrowly escaped extermination at the siege and emotions were naturally running high. Qurayzah had nearly destroyed Medina. If Muhammad صلی اللہ علیہ وآلہ وسلم had let them go, they would at once have swelled the Jewish opposition at Khaybar and have organized another offensive against Medina: the next time the Muslims might not be so lucky and the bloody struggle for survival would continue indefinitely with more suffering and more deaths. The summary executions would have impressed Muhammad's enemies. **Nobody seems to have been shocked by the massacre and the Qurayzah themselves seem to have accepted its inevitability.** The executions sent a grim message to the Jews at Khaybar, and the Arab tribes would have noted that Muhammad صلی اللہ علیہ وآلہ وسلم was not afraid of any friends or allies of Qurayzah avenging their deaths in a blood-feud." **("Muhammad — A Biography of the Prophet" by Karen Armstrong, pp. 206, 208 U.S. 1992 1st edn.)**

(6) **"All the concessions made by him (Muhammad صلی اللہ علیہ وآلہ وسلم to that stiff-necked race (Jews) had proved fruitless, they not only remained stubborn in unbelief but treated him and his doctrines with ridicule. Asama, the daughter of Merwan, a Jewish poetess wrote satires against him (Muhammad صلی اللہ علیہ وآلہ وسلم)". ("Life of Mahomet" by Washington Iring, p. 108, publishers George Bell & Sons, 1901)**

(7) **"With a keen insight, Muhammad صلی اللہ علیہ وآلہ وسلم followed up** this success (Battle of Ditch). **He imposed on the treasonable Jews due** punishment." **("The Arab Civilization" by Prof. Joseph Hell, p. 32)**

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(8) "Against the accusation of cruelty, the answer is easy. Muhammad صلی اللہ علیہ وآلہ وسلم Head of a State, defender of the life and freedom of his people, in the exercise of justice, punished severely individuals guilty of crimes, and this attitude of his has to be considered in the light of his times and also in the light of the wild and barbarian society in which he lived. Muhammad صلی اللہ علیہ وآلہ وسلم as a preacher of the religion of God, was gentle and merciful even towards his personal enemies. In him were blended justice and mercy, two of the noblest qualities which a human mind can conceive. It is not difficult to support this with many examples that are to be found in his biographies." One of his biographers says:

"War, this horrible necessity of human life was in practice made less cruel by him. Another reports that he was accustomed to give his order to his soldiers, 'Spare the aged, the women and the children, refrain from demolishing the homes of those who do not resist you, do not destroy their means of sustenance; do not destroy fruit trees and do not touch palm trees." **("An Interpretation of Islam", by Prof. Laura Vaglieri, p. 28)**

(9) "Surely the character of Muhammad صلی اللہ علیہ وآلہ وسلم has been misjudged. He was not the ambitious schemer some would have him to be still less the hypocrite and sham Prophet others have him imagined. He was an enthusiast in that noblest sense when enthusiasm becomes the 'salt of the earth', the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully because it is joined to an unworthy cause or falls upon barren ground and bears no fruit. So was it not with Muhammad صلی اللہ علیہ وآلہ وسلم. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of one God and never to his life's end did he forget who he was, or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness. **Well did Carlyle choose him for his Prophet hero!** There have been other pure lives of high aspirations; but no man was ever more thoroughly filled with the sense of his mission or carried out that mission more heroically." **("Glimpses of Muhammad" published in the journal "Islamic Literature", November, 1956, by Stanley Lane-Poole)**

(10) "It was surely a strange sight which at this time presented itself in the vale of Mekka, a sight unique in the history of the world. The ancient city is for three days evacuated by all its inhabitants high and low, every house deserted; and as they retire, the exiled converts, many years

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banished from their birth place, approach in a great body, accompanied by their allies, revisit the empty homes of their childhood, and within the short allotted space fulfil the rites of pilgrimage. The ousted inhabitants, climbing the heights around, take refuge under tents or other shelter among the hills and glens; and clustering on the overhanging peak of Abu-Kubeys, thence watch the movements of the visitors beneath them, as with the Prophet at their head they made the circuit of the Ka'aba and the rapid procession between Es-Safa and Marva and anxiously scan every figure if perchance they may recognize among the worshippers some long lost friend or relative. It was a scene rendered possible only by those which gave birth to Islam''

''When the three days were over, Muhammad صلی اللہ علیہ وآلہ وسلم and his party peaceably returned to Medina, and the Mekkans re-entered their homes. But this pilgrimage and the self-restraint of the Muslims therein, advanced the cause of Islam among its enemies. Converts increased daily, and some leading men of Quraish went over to Muhammad صلی اللہ علیہ وآلہ وسلم. The clans around were sending in deputations of homage.''

''But the final keystone was set in the 8th year of the flight (630 A.D) when a body of Quraish broke the truce by attacking an ally of the Muslims and Muhammad صلی اللہ علیہ وآلہ وسلم forthwith marched upon mekka with ten thousand men, and the city, despairing of defence, surrendered.''

''The day of Muhammad's greatest triumph over his enemies was also the day of the grandest victory over himself. He freely forgave the Quraish all the years of sorrow and cruel scorn in which they had afflicted him, and gave an amnesty to the whole population of mekka. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably; no house was robbed, no woman insulted. One thing alone suffered destruction. Going to the Ka'aba, Muhammad صلی اللہ علیہ وآلہ وسلم stood before each of the three hundred and sixty idols and pointed to it with his staff, saying, ''Truth is come, and falsehood is fled away'', and at these words his attendants hewed them down, and all the idols and household gods in mekka and round about were destroyed.''

''It was thus that Muhammad صلی اللہ علیہ وآلہ وسلم entered again his native city. Through all the annals of conquest, there is no triumphant entry comparable to this one.'' **[In Introduction of ''The Speeches and Table Talk of the Prophet Muhammad'' by Stanley Lane-Poole, pp. 45-47 (London 1882)]**

Makka surrendered in the 8th year of Hijra. In its tenth year, the

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Prophet made a farewell pilgrimage to Makka. Lane-Poole narrates this historical even thus:

(11) "The taking of Mekka was soon followed by the adhesion of all Arabia. Every reader knows the story of the spread of Islam. The tribes of every part of the peninsula sent embassies to do homage to the Prophet. Arabia was not enough; Muhammad صلی اللہ علیہ وآلہ وسلم had written in his bold uncompromising way to the great kings of the East — to the Persian Chosroes and the Greek Emperor; and these little knew how soon his invitation to the faith would be repeated, and how quickly Islam would be knocking at their doors with no faltering hand." (Ibid)

"Many have sought to answer the questions — why was the triumph of Islam so speedy and so complete? Why have so many millions embraced the religion of Muhammad صلی اللہ علیہ وآلہ وسلم and scarcely a hundred ever recanted? Why do a thousand Christians become Muslims to one Muslim who adopts Christianity? Why do a hundred and fifty millions of human beings still cling to the faith of Islam? Some have attempted to explain the first overwhelming success of the Muhammadan religion by the argument of the sword. They forget Carlyle's laconic reply, 'First get you sword, you must win the men's hearts before you can induce them to peril their lives for you.'

"And the first conquerors of Islam must have been made Muslims before they were made fighters on the path of God. Others allege the low morality of the religion and the sensual paradise it promises as a sufficient cause for the zeal of its followers; but even were these admitted to the full, to say that such reasons could win the hearts of millions of men who have the same hopes and longings after the right and the noble as we do, is to libel mankind. No religion has ever gained a lasting hold upon the souls of men by the force of its sensual permissions and flimsy promises. Decidedly Islam itself was the main cause of its triumph. **Muhammad صلی اللہ علیہ وآلہ وسلم succeeded in finding the one form of Monotheism that has ever commended itself to any side section of the Jews that learnt to worship the one God of the Prophets after the hard lessons of the captivity. Christianity has never gained a hold on the east. Islam not only was as at once accepted by Arabia, Syria, Persia, Egypt, Norther Africa, Southern Spain at its first outburst, but with the exception of Spain, it has never lost its vantage. It has great multitudes in India, China and Turkistan as its subjects. Admitting the mixed causes that contributed to the rapidity of the first torrent of Muhammadan conquests, they do not account for the duration of Islam. There must be something in the religion itself to explain its persistence and increase and to account for its present hold over a large portion of**

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dwellers on earth." ("Glimpses of Islam" by Stanley Lane-Poole, published in the journal "Islamic Literature", December, 1956)

(12) "Was this militant attitude any part of Muhammad's plan? The answer must certainly be in the negative. The military enterprises of early Islam were no part of its original programme. In these enterprises the Prophet and his immediate successors show a hesitating and dubious attitude; obviously their hands were forced and they took the lead reluctantly. **In the expedition against Mecca, a militant attitude was the inevitable result of compelling circumstances. The Meccans were actively hostile and had adopted a persecuting attitude towards those who accepted the new religion". ("Arabic Thought and its Place in History" by De Lacy O'Leary pp. 58-60)**

(13) "The wars of the Muslims were sanctified by the Prophet but among the various precepts and examples of his life, the Caliphs selected the lessons of toleration that might disarm the resistance of the unbelievers..... a wise policy supplied the obligation of justice and after some acts of intolerant zeal, the Muhammadan Conquerors of Hindusthan have spared he pagodas of that devout and populous country. The disciples of Abraham, of Moses and Jesus were solemnly invited to accept the more perfect revelation of Muhammad صلی اللہ علیہ وآلہ وسلم but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship." **("Decline and Fall of the Roman Empire" by Edward Gibbon, vol. V, p. 377)**

(14) "After the revolution of eleven centuries, the Jews and Christians of the Turkish empire enjoy the liberty of conscience which was granted by the Arabian Caliph..... The rank, immunities, the domestic jurisdiction of the patriarch, the bishop and the clergy were protected by the civil magistrates; the learning of individual recommend them to the employment of secretaries and physicians; they were enriched by the lucrative collection of revenue and their merit was sometimes raised to the command of cities and provinces". **(Ibid, p. 382)**

(15) "Much has been said of Muhammad's propagating his religion by the sword. It is no doubt far nobler what we have to boast of the Christian Religion, that it propagated itself peaceably in the way of preaching and conviction. Yet withal, if we take this for an argument of the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed; but where you will get your sword? Every new opinion, at its starting, is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it;, there is one man against all men. That he take a sword and try to propagate with that, will do little for him. You must get your sword! On the whole, a

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thing will propagate itself as it can. We do not find of the Christian Religion either, that it always disdained the sword, when once it had one. Charlemagne's conversion of he Saxons was not by preaching..... In this great Duel, Nature herself is umpire, and can do no wrong: the thing which is deepest-rooted in Nature, what we call truest, that thing and not the other will be found growing at last." ("Heroes and Hero-worship" by Thomas Carlyle, p. 61)

(16) "Islam is a religion of marvellous easiness and crystal clear simplicity. This was also another cause of its speedy diffusion at the time of the early conquests among people who had fallen into deep confusion on account of the uncertainty of some of their religious dogmas. It is also the cause of its continuous diffusion today among uncivilized peoples of Asia and Africa". ("An Interpretation of Islam" by Laura Veccia Vaglieri, translated from Italian, by Dr. Aldo Caselli, Harvard College, Pennsylvania)

(17) "Islam, like a spring of pure and refined water, developed among barbarian people in a desolate and arid land, far from the cross roads of civilization and human thought. So abundant was its volume, that the spring fast became a creek, then a river, and finally overflowed and broke into thousands of channels spilling over the country. In those places where the miraculous water was sampled, people who had become divided were brought together again and disagreements were settled; and in place of blood feud which was the supreme law and which served to keep together the tribes of the same origin, a new sentiment began to make itself felt; a sentiment of brotherhood among men bound together by common ideals of morality and religion. As son as this Spring became irresistible, its pure and vigorous stream encircled mighty kingdoms representing the old civilization, and before their people could realise the import of the event, it overtook them, levelling countries, demolishing barriers, waking slumbering minds with its noise and making a united community out of the widest variety of nation. Such phenomena had never been witnessed in history."

"It is difficult to appreciate the speed with which Islam accomplished its conquests and changed form the religion of a few enthusiasts to that of millions. It is still a puzzle to the human mind to discover what were the secret forces which enabled the rough warriors to triumph over people so far their superiors in civilization, wealth, experience and ability to wage war. It is surprising how these people could occupy so much territory, and consolidate their conquests in such a way that even centuries of warfare did not succeed in dislodging them; how they could inspire their followers with so much zeal for their ideals, preserve a pulsating vitality unknown to other religions,

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even ten centuries after the death of **Muhammad** ﷺ; **and infuse** into the minds of their followers, although of **an age and culture quite** different from that of the first Muslims, **a burning faith capable of** any sacrifice. (Ibid)

(8) "Islam which during the Meccan period of Muhammad's ministry had been exclusively concerned with making an earnest appeal on behalf of monotheism, became, after the emigration of the Prophet and his followers of Medina, a powerful political force. Muhammad ﷺ the patient victim of sarcasm and persecution of the Quraysh having been invested by God with the mission of defending himself from his enemies was compelled to take up the sword."

"Not even two years had elapsed from that memorable day when God granted the sorely prosecuted Muslim permission to oppose force by force, which marks the beginning of the ascendency of Islam and of a real social and political revolution when the followers of Muhammad ﷺ with their first battle over the people of Mecca. From that day, except for a few perhaps inevitable checks, Islam witnessed an unbroken series of encounters, battles and conquests in the religious and political fields." "The article captioned "What Made Islam a World Force", by Laura Veccia Vaglieri, published in the "Light" Lahore, November 24, 1958)

(9) "Two civilizations and two religions having been demolished, a new stream of intense life began to flow in the veins of these exhausted peoples. They unfolded before the eyes of an astonished world, a new religion, simple, easy, on which speaks to the heart and to the brain, a new form of government, far superior in its moral principles and qualities to those existing at that time, was established: gold that had been hidden in the safes of plutocrats began changing hands and going to the poor, starting a system of healthy circulation once again: educated, capable, intelligent under the guidance of a government ruled by honest, democratic ideals found encouragement in the new order and were able to rise to the highest public office..... A new era of prosperity and wealth was ushered in, a richness which Asia had not witnessed for centuries. The life of the conquered people, their civil rights and their wealth received a degree of protection approximating to that enjoyed by the Muslims themselves." (Ibid)

(10) "Finally it may be noted that Islam is a most tolerant faith and this might appear a distortion of facts to a world which is prejudiced against it by all manners of calumnies spread about by interested persons

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especially by the Christian Missionaries." ("An Essay on Islam" by Venkata Ratnam, p. 7, 1922 Madras edn.)

(21) "It was not enough for Muhammad صلی اللہ علیہ وآلہ وسلم to have an excellent army. It must also be the army of God. In order to make it worthy of his mission, the Prophet instructed it on its duties and obligations. The Holy War should not have for its aim destruction. Undertaken in the name of God of justice and mercy, warfare must not be rapacious, revengeful, nor cruel. It should be humane. So, for the first time, one heard from the mouth of a Statesman, the head of an army, exhortations which should seem even to us to belong to some fairy tale or vision, if our acceptance of the ways of total war has not stifled our remorse for submitting to it and hope of delivery."

'Do not use frauds nor deceptions', said Prophet Muhammad صلی اللہ علیہ وآلہ وسلم to his soldiers. 'Do not kill children. When you fight against the army of an enemy in his own territory, do not oppress the peaceful inhabitants of the country. Spare weak women. Have pity on suckling infants and the sick. Do not destroy the houses, do not everrun the fields. Do not devastate the orchards; do not cut down the date palm trees'. And, commenting on these words of the Prophet, his lieutenant Abu Bakr added later for the guidance of the chiefs, 'Do not oppress the populace, do not provoke them unnecessarily. Be good and just: success will be your recompense. When you encounter the enemy, attack him volorously. If you come out victorious from the battle, do not kill the women nor the children, spare the fields and houses. If you conclude a treaty, keep its clauses. In Christian countries you will encounter on the route holy men who serve God in the churches and monasteries. Do not molest them; do not destroy their churches nor their monasteries.'

"Such are the words, never heard before, words which resounded in the 7th century, from the courtyard of the Mosque of Medina. The soldiers of the Holy War did not always remember them, but they could not entirely obliterate their impression. Whenever the pure Spirit of the Prophet will reanimate their ardour, the far off voice of that humane warrior will talk to them afresh."

"They do not persist relentlessly in odious massacres. In each of the archers whom they see cutting a silhouette in the rampart of a besieged town, they will recognise a stray brother, ready to march with them in the same path of truth. And in fulfillment of the prophecy of Abu Bakr." ("Viede Muhamet" by Raymand Lergone (Paris, 1939) pp. 164-65)

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(22) "Islam from the outset was a fair proof against the theological elaborations that have perplexed and divided Christianity and smothered the spirit of Jesus. And its third source of strength has been in the meticulous prescriptions of methods of prayer and worship and its clear statement of the limited and conventional significance of the importance ascribed to Mecca. All sacrifice was barred to the faithful; no loophole was left for the sacrificial priest of the old dispensation to come back into the new faith. It was not simply a new faith, a purely prophetic religion as the religion of Jesus was in the time of Jesus or the religion of Goutama in the time of Goutama; but it was stated to remain so. Islam to this day has learned doctors, teachers and preachers, but it has no priests. It was full of the spirit of kindness, generosity and brotherhood. It was a simple and understandable religion. It was instinct with the chivalrous sentiment of the desert and it made its appeal straight to the communist instincts in the composition of the ordinary men. Against it was pitted Judaism, which had made a racial board of God; Christianity talking and preaching endlessly of Trinities, doctrines and heresies, no ordinary man could make head or tail of; and Mazdaism, the cult of the Zoroastrian Magi, who had inspired the crucifixion of Mani. What appealed to the bulk of the people when the religion of Muhammad صلی اللہ علیہ وآلہ وسلم came was that this God, Allah, he preached, was by the test of the conscience in their hearts, a God of righteousness, and the honest acceptance of his doctrine and method opened the door wider, in a world of uncertainty, treachery and intolerable division to a great and increasing brotherhood of trustworthy men on earth, and to a paradise not of perpetual exercise in praise and in worship, in which saints, priests, anointed kings were still to have the upper place, but of equal fellowship and simple and understandable delights such as their should craved for. Without any ambiguous symbolism, without any darkening of altars or chanting of priests, Muhammad (S.A.W.) had brought home those attractive doctrines to the hearts of mankind. Islam created a society more free from widespread cruelty and social oppression than any society had ever been in the world before." ("Outline of History", pp 271-272, by H. G. Wells)

(23) "Foremost among the causes the contributed to the success of Islam was the simplicity of the Muslim creed. There is no god but Allah. Muhammad صلی اللہ علیہ وآلہ وسلم is the apostle of God. Assent to these two simple doctrines is all that is demanded of the convert. The simple creed demands no great trial and faith is within the Compass of the meanest intelligence. Unencumbered with the theological subtleties, it may be expanded, by any, even the most unversed in theological expressions. The first-half of it enunciates a doctrine that is also universally accepted by men as a necessary postulate while the second-half is based on a theory of

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men's relationship to God, that is almost equally wide spread, viz. that at intervals, in the world History, God grants some revelation of Himself to men through the mouthpiece of inspired Prophets." ("Preaching of Islam" by Thomas Arnold)

(24) **"Whatever be the rae, colour, rank or antecedents of the worshipper, he is received into the brotherhood of believer and takes his place as an equal among equals. Islam is a great political power, whose effect the world will feel more and more in proportion as the ends of earth are brought closer and closer together. Islam is the only solution for all the ills of the world. This is no idle boast on my part. Every thoughtful observer of what is going on in Western Asia and in Africa can appreciate this truth. For it is in Islam only that the idea of real material League of Nations has been approached in the right and practical way." ("Caliphate" by Thomas Arnold p. 16)**

(25) **"The brotherhood of Islam, which thus played an important part in the early conquests, is one of the most permanent things in Islam. It was created by Muhammad صلی اللہ علیہ وآلہ وسلم himself. In his time the only recognized bond between man and man was the loyalty to one's own tribe, and Muhammad صلی اللہ علیہ وآلہ وسلم realized that it was this tribal loyalty that was the bane of Arabia, being the cause of the continual tribal feuds and of the resultant liability of the Arabs to act together as a nation. When the first Muslims had fled from Mecca, and found asylum in Medina, in order to create unity between the Muslims of the two cities, Muhammad صلی اللہ علیہ وآلہ وسلم united in tie of solemn brotherhood a number of pairs of men, one of whom was a citizen of Medina, and the other a refugee from mecca. There was no precedent for such a thing in Arabia....."**

"As one can well imagine, this policy met with a certain amount of opposition. So long as men were urgently needed to fill the ranks of the army, the Arabs were well content to grant them the privileges; but when things had settled down and there was no more fighting to be done, there was some reluctance to accept converts, who would share the privileges of the Muslims and no longer pay the taxes imposed on subject peoples. Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword. ("The Prospects of Islam" by Lawrence E. Browne pp. 11-15)

(26) **"Its historical background and the social conditions in which it was born, put on Islam the stamp of toleration, which to the undiscerning eye, may appear to be incongruous with the spirit of fanaticism traditionally associated with it. 'But there is no contradiction.**

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The basic doctrine of Islam 'There is but one God' itself makes for toleration.'' (**''Historical Role of Islam'' by M. N. Roy p. 41**)

(27) ''In comparison, for example, with the cruelty of the Crusaders, who, in 1099, put seventy thousand Muslims, men, women and helpless children to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burned an African capital, in its war on the Gold Coast. Muhammad's victory was in very truth one of religion and not of politics; he rejected every token of personal homage, and declined all regal authority and when the haughty chiefs of the Koreishites appeared before him he asked:

''What can you expect at my hands?
''Mercy, O generous brother :
''Be it so; you are free''! He exclaimed.''

(**''The Saracens'' by Arthus Gilman pp. 184-5), London edn. 1887**)

(28) **''The two cardinal events of early mediaeval times are the Teutonic migration resulting in the disruption of the venerable Roman Empire and the Arab conquests which demolished the Persian Empire and shook the Byzantine power to its very foundation. If some one in the first third of the seventh Christian century had had the audacity to prophesy that within a decade or so, some unheralded, unforeseen power from the hitherto barbarous and little known land of Arabia was to make its appearance, hurl itself against the only two world powers of the age, fall heir to the one (Sasanid) and strip the other (the Byzantine) of its fairest provinces, he would have been undoubtedly declared a lunatic. Yet that was exactly what happened. Both during the life of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم and after his death, Arabia seems to have been converted, as if by magic, into a nursery of heroes the like of whom, both in number and quality would be hard to find anywhere. The military campaigns of Khalid Bin Walid and Amr Ibnul Aas which ensued in Iraq, Syria and Egypt are most brilliantly executed in the history of war-fare and have far surpassed even the excellence and the mastery with which Napoleon, Hannibal and even Alexander carried out their historic campaigns.''**
(**''The History of the Arabs'' by P. K. Hitti pp. 63-64**)

(29) ''And Islamic society was restored to that open-minded spirit of tolerance which had been the essential characteristics of the early Muslims and which because of a false interpretation of the spirit of religion is in danger of disappearing''. (**''An Interpretation of Islam'' by Prof. Veccia Vaglieri**)

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(30) "The sword of Islam wielded ostensibly at the service of God, actually contributed to the victory of a new force, the blossoming of a new intellectual life which eventually dug the grave of all other religions and faiths. The apparently sudden rise and dramatic expansion of Muhammadanism constitutes a most fascinating chapter in the history of mankind..... Today the educated world has rejected the vulgar theory that the rise of Islam was a triumph of fanaticism over sober and tolerant people. The phenomenal success of Islam was primarily due to its revolutionary significance." ("Historical Role of Islam", by M. N. Roy)

(31) "The interception of caravans as a means of bringing political pressure was unknown. It is, therefore, a misconception to say that Muhammad صلی اللہ علیہ وآلہ وسلم was a man of his times and used the popular methods in vogue among the bloodthirsty Arabs. The reverse is the case. The Prophet's methods were original and had little in common with bedouin war." **("The Life and Times of Muhammad" by John Glubb, p. 201)**

(32) "We have seen how often he preferred to avoid a battle and to engage the potential enemy in a conversation, which often resulted in his conversion. It was his political genius alone which conceived the idea of winning the Meccans to his side by himself performing a pilgrimage." (Ibid, p 313)

(33) "It was a common belief in the Christian nations of the West that Islam was propagated by the sword."

"The rapid conquests of Syria, Egypt and Palestine have already been sketched in the previous chapter. The most interesting aspect of these conquests, however, is that they were not followed by the compulsory conversion of the conquered. The Messenger of God, as we have already seen, had not advocated the compulsory conversion of Jews or Christians. The Jews of Medina had been killed or driven out because, as cohesive tribes, they had opposed the Prophet's mission. In other words, their opposition had been political rather than religious. After their final destruction individual Jews had remained in Medina in business. No pressure was brought to bear on them to change their religion once they had ceased to oppose the activities of the Apostle..... There are several passages in the Qoran which state that the duty of the Prophet is only to warn, not to coerce." (Ibid, p. 385)

(34) "Like the Jews, the Christians were allowed full religious liberty within the Islamic empire and most Spaniards were proud to belong to such an advanced culture, light years ahead of the rest of Europe. They were often called 'Mozarabs" or 'Arabisers'.....

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Muslims were not averse to hearing about other religions..... There was no law against propaganda efforts by Christians in the Islamic empire, provided that they did not attack the beloved figure of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. In some parts of the empire there was even an established tradition of scepticism and freethinking which was tolerated as long as it kept within the bounds of decency and was not too disrespectful." ("Muhammad — A Biography of the Prophet" by Karen Armstrong, pp. 22-23)

(35) "That Muhammad صلی اللہ علیہ وآلہ وسلم waged wars is certain, but they differed essentially from those of others, **in not being wars of extermination, but fought with the laudable object of protecting Muslims from being wiped out, to prevent sedition and disorder in the country, to nip treachery in the bud, and to unite the naturally warring Arabian tribes into one nation, to reclaim them from idolatry, and instruct them in the worship of the one and only God, the Creator of the worlds."**

"Muhammad صلی اللہ علیہ وآلہ وسلم received generously and with open arms all who would submit to his law; he indeed punished the guilty but always showed mercy to women and children. He granted charter of freedom to Christians to practise their religion freely. Nowhere throughout the Qur'an can be found any command opposed to justice and humanity. On the other hand we find in the Qur'an: 'There is no compulsion in religion. And fight in the way of God against those who fight against you, but do not exceed limits, for God does not love those who exceed the limits. And if they incline to peace, do thee incline to it and trust in God; He is the Hearing, the Knowing; And if they intend to deceive thee, God is sufficient for thee.'

"The above facts and arguments will be, it is believed, suffice to convince every just and unprejudiced mind that this charge (of blood thirsty) against Muhammad صلی اللہ علیہ وآلہ وسلم, being utterly devoid of foundation, is quite false and scandalous." ("The Message of the Quran" by John Davenport, Chapter III)

(36) **"Islam never interfered with dogmas of any faith — never established an inquisition. It offered its religion but never enforced it. "Let there be no compulsion or violence in religion", says the Qur'an..... It will be admitted by all unprejudiced minds that Muhammad's religion by which prayers and alms were substituted for the blood of human victims, and which instead of hostilities and perpetual feud, breathed a spirit of benevolence and of the social virtues, must have had important influence upon civilization — was a real blessing to the world. In fact Islam is one of the most powerful**

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instruments, which the hand of Providence has raised up to influence the opinions and the doctrine of mankind through a long succession of ages." (Ibid)

(37) "Muhammad's success in this instance principally arose from the clemency and moderation he showed to the Christians, from whom he claimed only a moderate tribute. Thus when he returned to Medina, he left in the country he had subjected every heart astonished at the clemency of his religion." ("Apology for Muhammad صلی اللہ علیہ وآلہ وسلم and the Koran" by John Davenport, p. 47 — 1882 edn.)

"Muhammad صلی اللہ علیہ وآلہ وسلم imposed tributes and exacted ransoms but in every instance respected the religious beliefs of the conquered, always, it is true recommending his religion but never enforcing the adoption by law; thus carrying into execution what had written in the Qur'an, "Say unto the blind (in spirit) Embrace Islam and you shall be enlightened.... If they are rebels, you are charged with preaching unto them; God knoweth how to distinguish His servants....." Thus when he returned to Medina, he left in the country he had subjected every heart astonished at the clemency of his religion."

"It is expedient to cure men of this prejudice, viz. that Muhammadan is a cruel sect; which was propagated by putting men to their choice of death or the abjuration of Christianity. This is no wise true and the conduct of the Saracens was evangelical meekness in comparison with that of popery, which exceeded the cruelty of the canibals". (Ibid)

(38) "The fact is, that though there were many religions and many superestitutions amongst the Arabs, they were, as a whole, in temperament, neither religious nor superstitious. They were careless, sceptical, materialistic. Let us eat and drink, for tomorrow we die, is the Epicurean tone of the majority of the poems that have come down to us. What a contrast they were in this respect to Muhammad صلی اللہ علیہ وآلہ وسلم and what a Herculean difficulty did this temperament of theirs place in the way of the religious reformer! Many of the Arabs believed that death was extinction: some few believed in a future life and future judgment. By these last a camel was tethered to a dead men's grave, and was left to die of hunger, that the corpse might have an animal to carry it at the day of resurrection. There was a weird superstition too among them, that the soul of the dead hovered over his grave in the form of an owl, and that if the person had been murdered it might be heard crying Oscuni, Oscuni,' that is, 'Give me drink, give me drink; nor would it cease doing so till the blood of the murderer had been shed."

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"Such then, very briefly, was the condition of the Arabs, social and religious, when, to use an expression of Voltaire, quoted by Barthelemy St. Hilaire, 'The turn of Arabia 'came', when the hour had already struck for the most complete, the most sudden and the most extra-ordinary revolution that has ever come over any nation upon earth."

"One of the most philosophical historians has remarked that of all the revolutions which have had a permanent influence upon the civil history of mankind none could so little be anticipated by human prudence as that effected by the religion of Arabia. And at first sight it must be confessed that the Science of History, if indeed there be such a science, is at a loss to find that sequence of cause and effect which is the object and the test of all history, which is worthy of the name, to trace out." ("Muhammad and Muhammadanism" by Reverend Bosworth Smith, pp. 1040-05, II edn. 1876)

(39) "It is a true that he commanded: 'Slay the infidels.' But he defines that infidels are those who do not follow righteousness. There are two sets of these commands: 'Slay the infidels;' and 'Slay the infidel when he attacks you and will not let you practise your religion.' It has been authoritatively ruled by Muslim jurists that when there is an absolute and a conditioned command, the latter must be taken as defining and limiting the former. Moreover, the Qur'an lays down with regard to infidels: 'If they desist from opposing thee, what is already past shall be forgiven them.' And it says: 'Invite men unto the way of the Lord, by wisdom and milk exhortation; and dispute with them in the least condescending manner for the 'Lord well knoweth him who strayeth from His path and He well knoweth those who are rightly directed and there be no violence in religion. If they embrace Islam they are surely directed, but, if they turn their backs, verily unto thee belongeth preaching only.'

"Nor should it be forgotten that some of the exhortations were really addressed by the Prophet, as a general to troops going into battle often against overwhelming odds, were intended to rouse them to courage in the impending fight. His practice may be taken surely as commentary on his precept; and we find that he stopped the universal practice of killing prisoners taken in battle, and taught his soldiers to treat their captured foes with the utmost kindness. Further we read that even controversy was not to be harsh and bitter, 'Revile not the idols which they invoke beside God, lest they maliciously without knowledge revile your God. Unto every one of you we have given law and an open path and if God had pleased He could have surely made you one people. But He thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore, strive to excel each other in good works; unto God shall we all return and He will

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declare unto you that concerning which you have disagreed." ("Kamala Lectures" by Mrs. Annie Besant)

(40) "Muhammad صلی اللہ علیہ وآلہ وسلم has been criticised for this aspect of his teaching *(Jihad)*. The impostor-minded biographers have railed against him as if he was the first to preach religious war. These people seem to forget that from time immemorial, most wars have fought with religion as their initial or secondary origin. If Muhammad صلی اللہ علیہ وآلہ وسلم had read the Old Testament he would have seen that Moses had launched Holy Wars some two thousand years before. If he had read, he would have learned that the judges and kings in Israel did little else but wge wars on behalf of their faiths."

"Muhammad صلی اللہ علیہ وآلہ وسلم had no blood lust for the sake of blood lust. As a matter of fact infidel captives had two alternatives. He could either pay ransom and go home or accept Islam. The Qur'an states, 'Let there be no compulsion in religion'. Except on one or two occasions he never wantonly revenged himself on his defeated enemies. Had he, however made reprisal part of his teachings, he would have been in keeping with the time, ir keeping with the Christian ethics of the period and of much later time. **When the Crusaders invaded the Holy Land in 1099 they left death and destruction wherever they passed, yet when Sultan Salahud-Din drove the Christians out, he took no revengeful measure. Neither did the Muslims devastate the country they invaded as did their fellow religious warriors of other denominations. Wherever they passed, something better sprang up than what had been there before. Like a cloud burst, they fertilised where others destroyed. That the Renaissance took place, was due to the descendants of Muhammad's original followers keeping culture alive while Europe was wallowing in the darkness of the Middle Ages. Architectural glories of Damascus, of Fez, of Seville, of Grenada and Cordova are the indirect consequence of what Muhammad صلی اللہ علیہ وآلہ وسلم started in 623 A.D. What is remarkable is that Muhammad صلی اللہ علیہ وآلہ وسلم inspite of his ignorance of military matters showed high talents as a general in every battle or skirmish in which he took part. He was brave too and inspite of his age able to undergo hardships with the youngest of his soldiers." ("The Messengers," by R.V.C. Bodley pp. 136-137)**

(41) "Muhammad's order relative to the Muslim attitude towards Christianity has, with few exceptions been maintained. This is contrary to what accidentals generally suppose. To the average American or European who professes a religion, any faith which is not Christian is wrong. Even within the Christian fold the various denominations consider each other as respectively misguided. There is little tolerance between Church and

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Chapel. This is not so with Islam. When the Muslim faith unconditionally condemns idolatry, it unreservedly recognises Christianity." (Ibid, pp. 270, 281)

(42) "Muhammad صلی اللہ علیہ وآلہ وسلم said, 'He who wrongs a Jew or a Christian will have me as accuser' and again and again he recommends this tolerance towards the faith which resembled his own. In all his treaties with the Christians he invariably guaranteed their liberty of worship."

"When Omar became caliph and captured Jerusalem, he gave rigid injunctions that neither Christians nor their Church should be harmed. When the Muslims invaded Spain in the eighth century, everything Christian was respected. It continued to be so until the disintegration of the Arab rule in Europe during the fifteenth century. It did not continue when the Christians gained upper hand, and forced conversion by the Holy Inquisition took the place of Muslim benevolence..... This active intolerance has ceased, but its germ remains, yet there is no reason why it should. After all the quarrel between Islam and Christianity is based chiefly on misunderstanding. Nothing will be achieved by trying to discredit Muhammad صلی اللہ علیہ وسلم. Nothing will be gained by dismissing the Qur'an as a lot of incoherent nonsense. Much will be attained by studying Islam impartially." (Ibid, p 271)

(43) "It is not the propagation, but the permanency of his religion that deserves our wonder; the same pure and perfect impression which he engraved at Mecca and Medina, is preserved after revolution of twelve centuries, by the Indian, the African and the Turkish proselytes of the Qur'an. **The phenomenal success of Islam is due to uniqueness of its spiritual and social and political programmes. ("The History of Saracen Europe", by Gibbon and Simon Okley, p. 54 - London 1870)**

(44) ".....On the contrary, their success in government largely consisted in the wise policy of toleration which they practised towards Jews and Christians, presenting in this respect the happiest contrast to the persecuting practices of their successors." **("A History of Europe", Vol. I, p. 138 by H. A. L. Fisher)**

(45) "It was not the sword of steel with which the Prophet won his adherents, but it was the sword of conviction that made the followers of Muhammad صلی اللہ علیہ وآلہ وسلم stick to their religion, despite the persecution of the Meccans. The Muslims were tortured and early converts like Bilal were made to lie on the burning gravel under the scorching midday sun of Arabia, but they would not recant their faith and to the bewilderment of their pagan persecutors, the only answer

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that they would give was "one, one" (referring to the oneness of God). Was it coercion by Muhammad صلی اللہ علیہ وآلہ وسلم that compelled his followers to migrate to Abyssinia and later on to Madina or the sheer force of conviction? Did not the Quraish, after the bloodless occupation of Mecca, realise the folly of prostrating themselves before the idols and accept the rational faith of Islam?" ("Spanish Islam", by Prof. Dozy, p. 13).

(46) "In their wars of conquest, the Muslims exhibited a degree of toleration which puts many Christian nations to shame." ("The Struggle for Power in Moslem Asia" --- Alexander Powell, p. 48)

(47) "According to the Muhammadan (Islamic) principle, slavery is an instruction destined to disappear." (Prof. Snouck Hurgronje --- A Dutch Critic).

(48) "The new faith allowed freedom of conscience to all who placed themselves under its protection. In fact, Islam arose as a protection against religious persecution and refuge for the oppressed..... Triumph of Islam was due to its liberating and equalitarian principles rather than to the military valour of its early adherents." ("The Historical Role of Islam", by M. N. Roy) [Derived from "THE HEIGHTS Glory of Muslim World" p. 243 Published by Bawany Trust, Karachi, 1984 Edition].

(49) "The attitude of Muslim conquerors had, on the whole, been one of toleration and, in spite of the fanatical zeal manifested by some of them at times, it may be safely asserted that there had been a continuous effort from the earliest days to deal with the Hindus fairly." (Ibid, p. 243)

(50) "Although military defeat of Sassanians before the Arab armies was sudden and rapid process, the spiritual struggle between Islam and Zoroastrianism was a gradual one, a process that did not really terminate until the 19th century A.D. This fact itself indicates that the Persians accepted Islam not through force but because of an inner spiritual need." ("Religion in the Middle East" by A. J. Arberry), [Ibid, p. 242]

(51) "Nothing can be more absurd than to picture the early Muslims as religious fanatics who poured out of Arabia to give the alternative of Qur'an or the sword to those whom they conquered..... Christians were not compelled to renounce their religion. Until the days of the Crusades in the 11th and 12th centuries A.D., Syria and Egypt were practically Christian under the rule of

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Muslim Arabs." **("Islam at the Crossroads", by De Lacy O'Leary). [Ibid, p. 242]**

(52) "Christianity was defeated but not destroyed..... Christians retained a vigorous communal and religious life and, secure in the tolerance of the Muslim state, were able to play a minor but significant role in the creation of classical Islamic civilization." **("Middle East and the West", by Prof. Bernard Lewis).** ***{Ibid, p. 242}***

(53) "On the whole Islam has had an excellent record for the treatment of religious minorities." **("Montgomery Watt), {Ibid, p. 242}**

(54) "It is remarkable how slowly Christian communities dwindled. The only example of toleration was set by Islam and the notion of toleration in Christendom was borrowed from Muslim practice." **("Islam, Europe and the Empire", by Norman Daniel), {Ibid, pp 242-43}**

(55) "In practice Muslims came to recognise that adherents of all other higher religions had a moral claim to be tolerated by the followers of Islam". **(Prof. Arnold Toynbee), {Ibid, p. 243}**

(56) **"It is a common error to attribute the spread of Muhammadanism entirely to the agency of force..... But force alone could never have enabled a tumultuous horde of barbarians, unaccustomed to concerted action and impatient of the restraints of military discipline, to overwhelm three great empires in less than a century. The policy of Islam was at first more conciliatory than menacing. It preferred to inculcate its principles by argument rather than to provoke opposition by invective." ("History of Moorishy Empire in Europe", Vol. 1, pp. 120-21 & 94-95 by S. P. Scott, Publisher Lippincott, 1904).**

(57) "A pernicious tenet has been imputed to the Muhammadans, the duty of extirpating all other religions by the sword. This charge of ignorance and bigotry is refuted by the Qur'an by the history of Muslim conquerors and by their public and legal toleration of the Christian worship." **("The Decline and Fall of the Roman Empire", by Edward Gibbon, Vol. IV, p. 193, Publishers Frederick Warne and Co.)**

(58) **"Under the Ottoman regime, the Jews prospered in the Near East as they had once prospered in the Iberian peninsula during the Muslim rule." (Prof. Arnold Toynbee). {Ibid}.**

(59) "In particular we tend to find it scandalous and even wicked that Muhammad صلی اللہ علیہ وآلہ وسلم had to fight his way to peace, power and victory. Islam has been dubbed the religion of the sword, a faith which

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has abandoned true spirituality by sanctifying violence and intolerance. It is an image that has dogged Islam in the Christian West ever since the Middle Ages, even though Christians were fighting their own holy wars in the Middle East at this time. Today popular books and television programmes frequently sport titles like Rage of Islam, Sword of Islam, Sacred Rage or Holy Terror. **But this is a distortion of the truth.** Each religion has its own particular genius, a special insight that characterises its quest for an ultimate meaning and value..... In the West we often imagine Muhammad صلی اللہ علیہ وآلہ وسلم as a warlord, brandishing his sword in order to impose Islam on a reluctant world by force of arms. **The reality was quite different.** Muhammad صلی اللہ علیہ وآلہ وسلم and the first Muslims were fighting for their lives and they had also undertaken a project in which violence was inevitable. No radical social and political change has ever been achieved without bloodshed, and because Muhammad صلی اللہ علیہ وآلہ وسلم was living in a period of confusion and disintegration, peace could be achieved only by the sword..... **The *umma* was able to put an end to the dangerous violence of Arabia only by means of a relentless effort."**

"The Qur'an began to urge the Muslims of Medina to participate in a *jihad*. This would involve fighting and bloodshed, but the root *JHD* implies more than a 'holy war'. It signifies a physical, moral, spiritual and intellectual effort. There are plenty of Arabic words denoting armed combat, such as *harb* (war). *sira'a* (combat), *ma'araka* (battle) or *qital* (killing), which the Qur'an could easily have used if war had been the Muslims' principal way of engaging in this effort. Instead it chooses a vaguer, richer word with a wide range of connotations. **The *jihad* is not one of the five pillars of Islam. It is not the central prop of the religion, despite the common Western view.** But it was and remains a duty for Muslims to commit themselves **to a struggle on all fronts — moral, spiritual and political** — to create a just and decent society, where the poor and vulnerable are not exploited, in the way that God had intended man to live. Fighting and warfare might sometimes be necessary, but it was only a minor part of the whole *jihad* or struggle. A well-known tradition *(hadith)* has Muhammad صلی اللہ علیہ وآلہ وسلم say on returning from a battle, **'We return from the little *jihad* to the greater *jihad,' the more difficult and crucial effort to conquer the forces of evil in oneself and in one's own society in all the details of daily life." ("Muhammad — A Biography of the Prophet" by Karen Armstrong, pp. 164, 168)**

(60) **"To the peoples of the conquered countries the Arab supremacy signified at first little more than a change of masters. There was no breach in the continuity of their life and social institutions, no persecution, no forced conversion." ("Mohammadanism", by H. A. R. Gibb, p. 4)**

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(61) "The new religion (Islam) provided the necessary unity, leadership and driving force for the Arabian expansion in the century following the death of Muhammad صلی اللہ علیہ وآلہ وسلم. Certain other causes contributed also. The racial affinity of the people of Syria made the extension of Arab rule over the country easier..... In addition they were helped by their policy of taxing rather than persecuting non-Islamic subjects. Since conversion to Islam brought relief from taxation, Muslim rulers often preferred the revenue to conversion." ("World History, the Growth of Western Civilization", by Professors Flenley and Weech, p. 293).

(62) "In religious toleration they (the Arabs), had nothing to regret. Instead of persecuting the subject races and forcing upon them a forcible conversion, as the Goths had upon the Jews, the Arabs left them free to worship whom or what they pleased; and so valuable was the poll-tax to the treasury, that the Sultans of Cordova were much more disposed to discourage than to welcome any considerable missionary fervour that might deprive the state of so useful a source of revenue. The result was that the Christians were satisfied with the new regime, and openly admitted that they preferred the rule of the Moors to that of the Franks or Goths".....

"Most of the Christians, indeed, were by no means anxious to emphasise their creed; they found themselves well treated, free to worship as they pleased, with no hindrance from their rulers; and also free to trade and get rich, as well as their Muslim neighbours. What more could be desired, unless the recovery of their ancient kingdom? And as that was impossible just then, they were content to let well alone and make the best of their mild and tolerant governors." ("Moors in Spain", by Stanley Lane-Poole, pp. 47 & 83, Publishers T. Fisher Union, Ltd. London, 1920).

(63) "And if the readers entertain any delusions about a fine civilization, either Persian, Roman, Hellenic, or Egyptian being submerged by this flood (Islam), the sooner he dismisses such ideas the better. Islam prevailed because it was the best social and political order the times could offer. It prevailed, because everywhere it found politically apathetic people, robbed, oppressed, bullied, uneducated, and unorganised and it found selfish and unsound governments out of touch with any people at all. It was the broadest, freshest and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the man of mankind." ("An Outline of History" by H. G. Wells p. 211)

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(64) "..... we do not find any attempt at wholesale conversion of the people whose country the Arabs occupied. It is true all were invited to become Muslims and thereby to enjoy certain privileges, but force was seldom resorted to and Christians, Jews and Zoroastrians were all at liberty to practise their own religion on payment of a prescribed poll-tax." ("The Persians", by Sir E. D. Ross, p. 54)

(65) "On the whole, however, I am bound to admit that Muhammad صلی اللہ علیہ وآلہ وسلم disapproves of and discountenances violence in religion." ("Islam" by Leonard p. 72)

(66) "The prosperity, security and stability that Islam brought was mainly responsible for attracting non-Muslims to the fold of Islam". (Prof. Gibb)

(67) "As soon as a country came under the domination of Arabs, its economic life was quickened by the encouragement of industry and agriculture."(M. N. Roy — An eminent Indian leader)

(68) "Islam had far more influence on Judaism than Christianity because it was more tolerant. It did not claim monopoly of salvation. In consequence Jews and Muslims were able to study and discuss theology and science together with far greater intimacy than was possible between Jews and Christians." (Encyclopaedia of Religion and Ethics)

(69) "History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated." ("Islam at the Crossroads"; by De Lacy O'Leary, p. 8, 1923 edn.)

(70) "Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword." ("The Prospects of Islam", London, 1944 by Lawrence E. Browne, p. 14)

(71) "The picture of the Muslim soldiers advancing with a sword in one hand and Koran in the other is quite false." ("Islam", by A. S. Tritton, p. 21, London, 1951)

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(73) "The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam..... Jihad had to be waged to defend Islam against aggressions..... Once this was terminated, the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs." ("La Grande Encyclopaedia, 1894, Tome 20, p. 1006 *O. Houdes)*

(74) "No other religion in history spread so rapidly as Islam. By the time of Muhammad's death Islam controlled a great part of Arabia. Soon it triumphed in Syria, Persia, Egypt, the lower borders of present Russia and across north Africa to the gates of Spain."

"The West has widely believed that this surge or religion was made possible by the sword. But, no modern scholar accepts that idea, and the Koran is explicity in support of the freedom of conscience. The evidence is strong that Islam welcomed the people of many diverse religions, so long as they behaved themselves and paid extra taxes. Muhammad صلی اللہ علیہ وسلم constantly taught that Muslims should cooperate with the people of the Book (Jews and Christians). True, there were often wars between Muslims and either Christians or Jews (sometimes because the older religions insisted on battle) and the Koran contains passages of primitive violence relating to these wars. But testimony is overwhelming that 'Followers of the Book' were usually given decent treatments, sanctuary and freedom to worship as they wished."

"Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by the Muslim scholars in the field of science, medicine, mathematics, geography and philosophy. Crusaders who invaded the Holy Land to fight Muslims returned to Europe with new ideas of love, pretty, chivalry, warfare and Government. Our concept of what a University should be, was deeply modified by Muslim scholars who perfected the writing of history and who brought to much Greek learning."

"Although Islam originated in Arabia, today only a small percentage (7 per cent) of the world's Muslims are Arabians and less than a quarter (20 per cent) speak Arabic as their native tongue. More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Islam presents no priesthood and this religion like the Judaism discourages portraiture." ("Islam — The Misunderstood Religion", in the Reader's Digest (American Edition) for May, 1955 by James A. Michener).

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(75) "Muhammad's original view that earlier religions had been founded by God's will and through divine revelation led both him and his successors to make an important concession; **adherents of their faiths were not compelled to adopt Islam.** They were allowed to observe their own faith unhindered, if they surrendered without fighting, and were even protected against their enemies, in return for which they had to pay tribute to their Muslim masters; this was levied as a kind of pol-tax. **It would be incorrect for the most part to regard the warrior bands which started from Arabia as inspired by religious enthusiasm or to attribute to them the fanaticism which was first aroused by the Crusades and in an even greater degree by the later Turkish wars.....** Anti-Christian fanaticism there was, therefore, none."

"Even in early years Muhammadans never refused to worship in same buildings as Christians. In any case, religious animosity was a very subordinate phenomenon. It was a gradual development, and seems to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. It may seem paradoxical to assert that it was Christian influence which first stirred Islam to religious animosity and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realised the indifferentism of the Muhammadan conquerors. "..... The attitude (of the Muslims) towards other beliefs was never so intolerant as was that of Christendom at that period..... Moreover, at all times especially in the first century, the position of Christians has been very tolerable, even though the Muslims regarded them as an inferior class. Christians were able to rise to the highest offices of the State, to the post of Vizier, without compulsion to renounce their faith. Even during the period of the Crusades, when the religious opposition was greatly intensified, again through Christian policy, Christian officials cannot have been uncommon; otherwise Muslim theorists could never have uttered constant invectives against the employment of Christians in administrative duties. Naturally, zealots appeared at all times on the Muhammadan as well as on the Christian side, and occasionally isolated acts of oppression took place: those were however, exceptional. So late as the eleventh century, Church funeral processions were able to pass through the streets of Baghdad with all the emblems of Christianity and disturbances were recorded by the chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammadan population. We have but to imagine these conditions reversed in a Christian kingdom of the early Middle Ages."

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"The Crusades, the Turkish wars and the great expansion of Europe widened the gulf between Christianity and Islam while as the East was gradually brought under ecclesiastical influence the contrast grew deeper. The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by the Christians." ("Christianity and Islam", London, 1909, by C. H. Becker pp. 32-33)

(76) "I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind..... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. it was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle." ("Young India" quoted in "The Light", Lahore, for 16th September, 1924, Mahatma Gandhi).

(77) "As a religion the Mohomedan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say that it is more suited to the world as a whole....."

"..... To put the matter plainly, who can honestly say that the sexual morality of the West is superior to that of the East? A fair comparison would, I believe, very much favour the latter. Then it is undeniable also that faith in the power of the sword is by no means restricted to the Islamic world. **Who can bear more telling witness to the truth of this assertion than Moslems themselves, who have suffered greatly from the swords of the Western nations? Putting aside these two points of resemblance, the achievement of the Moslem faith enjoys, I maintain a definite superiority, in proof of which may be cited Moslem abstinence, sense of fraternity, condemnation of usury, recognition of prophets other than its own....." ("The Sphere", London for 12th May, 1928 Lancelot Lawton).**

(78) "Under Christianity there was certainly more cruelty than early Islam. The Caliph Abu Bakr had given to his followers three injunctions: Be just, die rather than yield; Be merciful, slay neither old men, children nor women; Destroy neither fruit trees, grain or cattle. Keep your word even to your enemies." ("A Short History of Christianity", p. 4, by J. M. Robertson)

(79) "They (Arabs) were no bloodthirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older

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civilizations had to bestow.....'' ("The New World of Islam", London, 1932, pp. 1-3, by A. M. Lothrop Stoddard. Ph. D).

(80) "Islam had the power of peacefully conquering souls by the simplicity of its theology, the clearness of its dogmas and principles, and the definite number of the practices which it demands. In contrast to Christianity which has been undergoing continual transformation since its origin, Islam had remained identical with itself." ("Etude sur L'Islamisme, p. 35 by Jean L 'Heureux).

(81) "The totally erroneous statements made about Islam in the West are sometimes the result of ignorance and sometimes of systematic degeneration. The most serious of all the untruths told about it are, however, those dealing with facts, for which mistaken opinions are excusable; the presentation of facts running contrary to the reality is not. It is disturbing to read blatant untruths in eminently respectable works written by authors who as priori are highly qualified." ("The Bible, The Koran and Science" p. 117 by Dr. Maurice Bucaille).

(82) "The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam". **("La Propagande Chretienne et ses Adversaries Musulmans", Paris, 1890 pp. 17-18, as quoted by T. W. Arnold in his "the Preaching of Islam", London 1913, pp. 413-414 Edward Montet).**

(83) "(Here in Madina) it was needful for the Muslims to be on their guard against any hostile incursion on the part of the Quraish.... Accordingly, we find mention of several reconnoitering parties that went out in small numbers to watch the movements of the Quraish. None of the expeditions, with one exception, resulted in bloodshed, and the hostile parties separated after a mutual interchange of abuse and self laudation in accordance with the old Arab custom. But on one occasion (A.H. 2) the Prophet had sent Abdallah ibn Jahsh and party of 8 men with the instructions to bring news of the movements of the Quraysh. His written orders were: "When you read this letter, march on and halt at Nakhlah, (between Mecca and Taif); there lie in wait of the Quraysh and bring us news of them." Ibn Jahsh interpreted his orders in accordance with the impetuous impulses of his own warrior spirit and returned to Medina with two prisoners and the sack of a caravan. In so doing he had not only acted without authority but had violated the sacred truce which Arab custom caused to be observed throughout the month of pilgrimage. Muhammad صلی اللہ علیہ وآلہ وسلم received him coldly with the words: **"I gave thee no command to fight in the sacred month", dismissed the prisoners and from his**

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own purse paid blood money for a Meccan who lost his life in the fray. The facts of the case clearly show that Muhammad صلی اللہ علیہ وآلہ وسلم **had great difficulty in checking the impetuosity of his Arab followers, with their** inborn love of fighting and plunder. The contrast drawn below between the old and the new ideal of life is proof enough of the difficulty of his task, and the frequent admonitions of the Qur'an, *(see IV. 96: XVI. 93-96, etc.)* bear witness to the same. **It is failure to realise this fact that has led to the Prophet being accused of a deliberate intention of plundering the caravan of Abu Sufyan and thus forcing the Meccans to fight the battle of Badr.** And yet the words of the Qur'an — and this, in the face of the conflicting testimony of Muhammadan historians, must be and is recognized both by European and Asiatic Scholars to be the true biography of Muhammad صلی اللہ علیہ وآلہ وسلم present to us the Prophet and his followers in antagonism as to what line of action is to be taken in view of an impending attack of the Quraysh: *"V. 5 Remember how thy Lord caused thee to go forth from thy home (in Medina) in the cause of truth, and verily a part of the believers were quite averse to it. V. 6 They disputed with thee about the truth (i.e. the necessity of the combat and its possible results) after it had been made clear, as if they were being led forth to death and saw it before them. v. 7 And remember when God promised you that one of the two troops should fall to you, and ye desired that they who had no arms should fall to you; but God proposed to prove true the Truth of His words and to cut off the uttermost part of the unbelievers". (VIII. 5-7).* The two troops here referred to were on the one hand a rich laden caravan coming from Syria with an escort of thirty or forty men, under the leadership of Abu Sufyan, and on the other a large army of nearly 1,000 men collected by the Quraysh of Mecca, with the ostensible purpose of defending the Caravan, which they had been informed it was Muhammad's intention to attach. Historians have generally assumed this rumour to have been true. But setting aside the fact that rumours circulated by one party respecting the intentions of an opposing party are the last kind of statements to be accepted as evidence — a consideration of the verses quoted above shows the falsity of such a supposition. First, the words of V. 5 would certainly seem to show that when the dispute arose, the Prophet was still in Medina and had not already marched out to intercept the caravan, as so many historians have maintained, and that some of his followers were unwilling to follow him in his proposed march to resist the attack of the Quraysh. Secondly, the ground of these persons' opposition to the orders of Muhammad صلی اللہ علیہ وآلہ وسلم was that they felt as if they were being led forth to death and saw it before them (VIII.6). The small handful of men that formed the escort of Abu Sufyan's caravan could never have inspired such fear. Muhammad صلی اللہ علیہ وآلہ وسلم then must have called upon them to face the invading army of the Quraysh. Thirdly, had it been his intention to attack the caravan surely

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he should have gone Northward from Medina, to intercept it on the way from Syria, and not South towards Badr, which was on the highway between Mecca and Medina, and exactly in the direction that he would need to take in order to repel the attack of the Quraysh who threatened the city of his protectors. Fourthly, had the sole purpose of the Quraysh been the protection of the caravan, they would have returned, when on the road they heard of its safe arrival in Mecca; instead of which, they reveal their real purpose by pressing on in the direction of Medina." **("The Preaching of Islam", by T. W. Arnold, edn. 1896, p. 30)**

(84) **"The doctrines of this faith were first proclaimed to the people of Arabia in the seventh century, by a prophet under whose banner their scattered tribes became a nation; and filled with the pulsations of this new national life, and with a fervour and enthusiasm that imparted an almost invincible strength to their armies, they poured forth over three continents to conquer and subdue. Syria, Palestine, Egypt, North Africa and Persia were the first to fall before them, and pressing westward to Spain and eastward beyond the Indus, the followers of the Prophet found themselves, one hundred years after his death, masters of an empire greater than that of Rome at the zenith of its power**..... In the hours of its political degradation, Islam has achieved some of its most brilliant spiritual conquess: on two great historical occasions, infidel barbarians have set their feet on the necks of the followers of the Prophet, — the Saljuq Turks in the eleventh and the Mongols in the thirteenth century, — and in each case the conquerors have accepted the religion of the conquered. Unaided also by the temporal power, Muslim missionaries have carried their faith into Central Africa, China and the East India Islands." **(Ibid, p. 2)**

(85) **"The spread of this faith over so vast a portion of the globe is due to various causes, social, political and religious: but among these, one of the most powerful factors at work in the production of this stupendous result, has been the unremitted labours of Muslim missionaries, who, with the Prophet himself as their great example, have spent themselves for the conversion of unbelievers." (Ibid, p 3)**

(86) "Thus from its very inception Islam has been a missionary religion, both in theory and in practice, for the life of Muhammad صلی اللہ علیہ وآلہ وسلم exemplifies the same teaching, and the Prophet himself stands at the head of a long series of Muslim missionaries who have won an entrance for their faith into the hearts of unbelievers. Moreover it is not in the cruelties of the persecutor or the fury of the fanatic that we should look for the evidences of the missionary spirit of Islam, any more than in the exploits of that mythical personage, the Muslim warrior with sword in

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one hand and Qur'an in the other, — but in the quiet, unobtrusive labours of the preacher and the trader who have carried their faith into every quarter of the globe. Such peaceful methods of preaching and persuasion were not adopted, as some would have us believe, only when political circumstances made force and violence impossible or impolitic, but were most strictly enjoined in numerous passages of the Qur'an." **(Ibid, pp. 4-5)**

(87) **"On the contrary, one of the reasons for the warm welcome which Muhammad صلی اللہ علیہ وآلہ وسلم received in Medina would seem to be that the adoption of Islam appeared to the more thoughtful of its citizens to be a remedy for the disorders from which their society was suffering, by its orderly discipline of life and its bringing the unruly passions of men under the discipline of laws enunciated by an authority superior to individual caprice." (Ibid p. 21, w.r.f. Caetani, Vol. i pp. 334-5)**

(88) "But the message of Islam was not for Arabia only; the whole world was to share in it. As there was but one God, so there was to be but one religion into which all men were to be invited. This claim to be universal, to hold sway over all men and all nations, found a practical illustration in the letters which Muhammad صلی اللہ علیہ وآلہ وسلم is said to have sent in the year A.D. 688 (A.H. 6) to the great potentates of that time. An invitation to embrace Islam was sent in this year to the Emperor Heraclius, the king of Persia, the governor of Yaman, the governor of Egypt and the king of Abyssinia. The letter to Heraclius is said to have been as follows: "*In the name of God, the Merciful, the Compassionate, Muhammad who is the servant of God and His apostle, to Hiraql the Qaysar of Rum. Peace be on whoever has gone on the straight road. After this I say, Verily I call you to Islam. Embrace Islam, and God will reward you twofold. If you turn away from the offer of Islam, then on you be the sins of your people. O people of the Book, come towards a creed which is fit both for us and for you. It is this — to worship none but God, and not to associate anything with God, and not to call others God. Therefore, O ye people of the Book, if ye refuse, beware. We are Muslims and our religion is Islam*". **However absurd this summons may have seemed to those who then received it, succeeding years showed that it was dictated by no empty enthusiasm. These letters only gave a more open and widespread expression to the claim to the universal acceptance which is repeatedly made for Islam in the Qur'an." (Ibid p. 28)**

(89) "In the hour of his deepest despair, when the people of Mecca persistently turned a deaf ear to the words of their prophet (xvi, 23, 114 etc.), when the converts he had made were tortured until they recanted (xvi. 108), and others were forced to flee from the country to escape the

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rage of their persecutors (xvi. 43, iii) — then was delivered the promise, "One day we will raise up a witness out of every nation." (xvi. 86)..... This claim upon the acceptance of all mankind which the prophet makes in these passages is further prophetically indicated in the words "first-fruits of Abyssinia," used by Muhammad صلی اللہ علیہ وآلہ وسلم in reference to Bilal, and "First-fruits of Greece," to Suhayb' Salman, the first Persian convert, was a Christian slave in Medina, who embraced the new faith in the first year of the Hijrah. Thus long before any career of conquest was so much as dreamed of, the Prophet had clearly shown that Islam was not to be confined to the Arab race. The following account of the sending out of missionaries to preach Islam to all nations, points to the same claim to be a universal religion: "The Apostle of God said to his companions, *'Come to me all of you early in the morning.' After the morning prayer he spent some time in praising and supplicating God, as was his wont; then he turned to them and sent forth some in one direction and others in another, and said: "Be faithful to God in your dealings with His servants (i.e. with men), for whosoever is entrusted with any matter that concerns mankind and is not faithful in his service of them, to him God shuts the gate of Paradise: go forth and be not like the messengers of Jesus, the son of Mary, for they went only to those that lived near and neglected those that dwelt in far countries."* Then each of these messengers came to speak the language of the people to whom he was sent. When this was told to the Prophet he said, "*This is the greatest of the duties that they owe to God with respect to His servants.*"

"**The proof of the universality of Islam**, of its claim on the acceptance of all men, lay in the fact that it was the religion divinely appointed for the whole human race and was now revealed to them anew through Muhammad صلی اللہ علیہ وآلہ وسلم. "The seal of the prophets" (xxxiii. 40), as it had been to former generations by other prophets." **(Ibid, pp. 29-30)**

(90) "Even before his death almost all Arabia had submitted to him; Arabia that had never before obeyed one prince, suddenly exhibits a political unity and swears allegiance to the will of an absolute ruler. Out of the numerous tribes, big and small, of a hundred different kinds that were incessantly at feud with one another, Muhammad's word created a nation. The idea of a common religion under one common head bound the different tribes together into one political organism which developed its peculiar characteristics with surprising rapidity. Now only one great idea could have produced this result, viz. the principle of national life in heathen Arabia. The clan-system was thus for the first time, if not entirely crushed — (that would have been impossible) — yet made subordinate to the feeling of religious unity. The great work succeeded, and when Muhammad

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died there prevailed over by far the greater part of Arabia a peace of God such as the Arab tribes, with their love of plunder and revenge, had never known; it was the religion of Islam that had brought about this reconciliation.....([Ibid, p. 32-33 w.r.t. Von Kremer (3), pp. 309, 310)

(91) "To give any account of these campaigns is beyond the scope of the present work, but it is important to show that Muhammad when he found himself at the head of a band of armed followers, was not transformed at once, as some would have us believe, from a peaceful preacher into a fanatic, sword in hand, forcing his religion on whomsoever he could."

"It has been frequently asserted by European writers that from the date of Muhammad's migration to Medina, and from the altered circumstances of his life there, the Prophet appears in an entirely new character. he is no longer the preacher, the warner, the apostle of God to men, whom he would persuade of the truth of the religion revealed to him, but now he appears rather as the unscrupulous bigot, using all means at his disposal of force and statecraft to assert himself and his opinions."

"But it is false to suppose that Muhammad in Medina laid aside his *role* of preacher and missionary of Islam, or that when he had a large army at his command, he ceased to invite unbelievers to accept the faith. Ibn Sa'd gives a number of letters written by the Prophet from Medina to chiefs and other members of different Arabian tribes, in addition to those addressed to potentates living beyond the limits of Arabia, inviting them to embrace Islam; and in the following pages will be found instances of his having sent missionaries to preach the faith to the unconverted members of their tribes, whose very ill-success in some cases is a sign of the genuinely missionary character of their efforts and the absence of an appeal to force". (Ibid pp. 33-34)

(92) "The ostensible grounds upon which Mahomet proceeded were purely political, for as yet he did not profess to force men to join Islam, or to punish them for not embracing it." **["The Preaching of Islam" by T. W. Arnold p. 34 (footnote) w.r.t. W. Muir (2) vol. iii. p. 282)**

(93) "The successes of the Muslim arms, however, attracted every day members of various tribes, particularly those in the vicinity of Medina, to swell the ranks of the followers of the Prophet; and "The courteous treatment which the deputations of these various clans experienced from the Prophet, his ready attention to their grievances, the wisdom with which he composed their disputes, and the politic

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assignments of territory by which he rewarded an early declaration in favour of Islam, made his name to be popular and spread his fame as a great and generous prince throughout the Peninsula.'' **(Ibid p. 35)**

(94) ''In A. H. 7, fifteen more tribes submitted to the Prophet, and after the surrender of Mecca in A. H. 8, the ascendancy of Islam was assured, and those Arabs who had held aloof, saying, **"Let Muhammad صلی اللہ علیہ وآلہ وسلم and his fellow-tribesmen fight it out; if he is victorious, then is he a genuine prophet,'' now hastened to give in their allegiance to the new religion. Among those who came in after the fall of Mecca were some of the most bitter persecutors of Muhammad صلی اللہ علیہ وآلہ وسلم in the earlier days of his mission, to whom his noble forbearance and forgiveness now gave a place in the brotherhood of Islam.'' (Ibid p. 38)**

(95) ''The Arab tribes were thus impelled to give in their submission to the Prophet, not merely as the head of the strongest military force in Arabia, but as the exponent of a theory of social life that was making all others weak and ineffective. Muhammad صلی اللہ علیہ وآلہ وسلم had succeeded in introducing into the anarchical society of his time a sentiment of national unity, a consciousness of rights and duties towards one another such as the Arabs had not felt before.'' **(Ibid, p. 40-41 w.r.t. Caetani, vol. ii, p. 433)** ''In this way, Islam was uniting together clans that hitherto had been continually at feud with one another, and as this great confederacy grew, it more and more attracted to itself the weaker among the tribes of Arabia. In the accounts of the conversion of the Arab tribes, there is continual mention of the promise of security against their enemies, made to them by the Prophet on the occasion of their submission. **"Woe is me for Muhammad صلی اللہ علیہ وسلم!'' was the cry of one of the Arab tribes on the news of the death of the Prophet. "So long as he was alive, I lived in peace and in safety from my enemies;'' and the cry must have found an echo far and wide throughout Arabia.....''**

"These men were the true moral heirs of the Prophet, the future apostles of Islam, the faithful trustees of all that Muhammad (S.A.W.) had revealed unto the men of God. Into these men, through their constant contact with the Prophet and their devotion to him, there had really entered a new mode of thought and feeling, loftier and more civilised than any they had known before; they had really changed for the better from every point of view, and later on as statesmen and generals, in the most difficult moments of the war of conquest they gave magnificent and undeniable proof that the ideas and the doctrines of Muhammad صلی اللہ علیہ وآلہ وسلم had been seed cast on fruitful soil, and had produced a body of men of the very highest worth. They were the depositories of the sacred text of the Qur'an,

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which they alone knew by heart; they were the jealous guardians of the memory of every word and bidding of the Prophet, the trustees of the moral heritage of Muhammad صلی اللہ علیہ وآلہ وسلم These men formed the venerable stock of Islam from whom one day was to spring the noble band of the first jurists, theologians and traditionists of Muslim society." (Ibid, pp. 40-42)

(96) "Again the equality in Islam of all believers and the common brotherhood of all Muslims, which suffered no distinctions between Arab and non-Arab, between free and slave, to exist among the faithful, was an idea that ran directly counter to the proud clan-feeling of the Arab, who grounded his claims to personal consideration on the fame of his ancestors, and in the strength of the same carried on the endless blood-feuds in which his soul delighted. Indeed, the fundamental principles in the teaching of Muhammad صلی اللہ علیہ وآلہ وسلم were a protest against much that the Arabs had hitherto most highly valued, and the newly-converted Muslim was taught to consider as virtues, qualities which hitherto he had looked down upon with contempt.

"To the Heathen Arab, friendship and hostility were as a loan which he sought to repay with interest, and he prided himself on returning evil for evil, and looked down on any who acted otherwise as a weak nidering....."

To such men the Prophet said, "Recompense evil with that which is better" (xxiii, 98); as they desired the forgiveness of God, they were to pass over and pardon offences (xxiv. 22) and a Paradise, vast as the heavens and the earth, was prepared for those who mastered their anger and forgave others." (iii. 128)" **(Ibid, pp. 42-43)**

SPREAD OF ISLAM IN WESTERN ASIA

(97) "Christianity has been distinguished from other religions by its greater readiness for persecution. Buddhism has never been a persecuting religion. The Empire of the Caliphs was much kinder to Jews and Christians than Christian states were to Jews and Muhammadans. It left Jews and Christians unmolested, provided they paid tributes. Anti-Semitism was preached by Christianity from the moment when the Roam Empire became Christian. The religious fervour of the Crusades led to pogroms in Western Europe..... The whole contention that Christianity has had an elevating moral influence can only be maintained by wholesale ignoring or falsification of the historical evidence." ("Why I am not a Christian", by Russell B., p. 176 - edn. 1961)

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(98) "Jerusalem capitulated to Omar, the third (second) Caliph, after a protracted blockade in the year 637. No property was destroyed except in the inevitable operation of the siege and not a drop of blood was shed except on the field of battle. Omar entered the city with the Patriarch, conversing amiably about its history. At the hour of prayer he was invited by the Patriarch to worship in the Church of the Holy Sepulchre, but he refused to do so for fear that his descendants might claim a similar right, and so the freedom of worship, which he wished to secure to the inhabitants by the articles of capitulation, might be endangered. In the year 1099, the Holy City fell before the arms of the Crusaders after a much shorter siege. It was taken by storm and for three days there was an indiscriminate slaughter of men, women and children; seventy thousand Mussalmans were put to the sword, ten thousand in the mosque of Omar itself. ("Muhammad and Muhammadanism", by Smith, B – p. 249 – edn. 1874)

(99) "The broad-minded tolerance of Islam for other religions recommends it to all lovers of liberty. Muhammad صلی اللہ علیہ وآلہ وسلم admonished his followers to treat well the believers in the Old and New Testaments; and Abraham, Moses and Jesus are acknowledged as Prophets of the One God. Surely this is generous and far in advance of the attitude of other religions." ("Islam – The Religion of All Prophets" under the head "Islam – Our Choice" — Views of Col. Donald S. Rockwell, a convert to Islam in U.S.A., p. 108 published by Begum Aisha Bawany Waqf, Karachi).

(100) "Muslim rule was neither oppressive nor unenlightened..... Further, the Muslims were friends to learning. It was not Muslims but monks who burnt the Greek library at Alexandria." ("The Intelligent Man's Review of Europe Today," by G. D. H. Cole and M. I. Cole, p. 31 – edn. 1933)

SPREAD OF ISLAM IN SPAIN

(1) "Under the Moorish Governments of Spain, when Islam enjoyed political ascendancy, the large masses of native Christians were protected by a wide toleration, not as a political expedient, but according to the laws of Islam. The Christians were permitted to have their bishops, churches and monasteries, and to be judged by their own laws and tribunals, whenever the question at issue was one that related only to themselves." ("Christianity, Islam and the Negro Race", by E. Blyden, p. 254 — 1969 edn.)

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(2) "When the Muhammadans first brought their religion into Spain they found Catholic Christianity firmly established after its conquest over Arianism. The sixth Council of Toledo had enacted that all kings were to swear that they would not suffer the exercise of any other religion but the catholic, and would vigorously enforce the law against all dissentients, while a subsequent law forbade any one under pain of confiscation of his property and perpetual imprisonment, to call in question the Holy catholic and Apostolic Church the Evangelical Institutions, the definitions of the Fathers, the decrees of the Church, and the Holy Sacraments. The clergy had gained for their order a preponderating influence in the affairs of the state; the bishops and chief ecclesiastics sat in the national council, which met to settle the most important business of the realm, ratified the election of the kind and claimed the right to depose him if he refused to abide by their decrees. **The Christian clergy took advantage of their power to persecute the Jews, who formed a very large community in Spain; edicts of a brutally severe character were passed against such as refused to be baptised; and they consequently hailed the invading Arabs as their deliverers from such cruel oppression, they garrisoned the captured cities on behalf of the conqueror and opened the gates of towns that were being besieged."**

"The Muhammadans received as warm a welcome from the slaves, whose condition under the Gothic rule was a very miserable one, and whose knowledge of Christianity was too superficial to have any weight when compared with the liberty and numerous advantages they gained, by throwing in their lot with the Muslims."

"These down-trodden salves were the first converts to Islam in Spain. The remnants of the heathen population of which we find mention as late as A.D. 693, probably followed their example. Many of the Christian nobles, also, whether from genuine conviction or from other motives, embraced the new creed. Many converts were won, too, from the lower and middle classes, who may well have embraced Islam, not merely outwardly, but from genuine conviction, turning to it from a religion whose ministers had left them ill-instructed and uncared for, and busied with wordly ambitions had plundered and oppressed their flocks." **(ref. A. Muller, vol. ii, p. 463)** "Having once become Muslims, these Spanish converts showed themselves zealous adherents of their adopted faith, and they and their children joined themselves to the Puritan party of the rigid Muhammadan theologians as against the careless and luxurious life of the Arab aristocracy." **("The Preaching of Islam" by T. W. Arnold, pp. 131-133)**

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(3) "It is very possible, too, that the lingering remains of the old Gothic arianism — of which, indeed, there had been some slight revival in the Spanish Church just before the Arab conquest — may have predisposed men's minds to accept the new faith whose Christology was in such close agreement with Arian doctrine, and a later age may have **witnessed parallels to that change of faith which is the earliest recorded instance of conversion to Islam in western Europe and occurred before the Arab invasion of Spain — namely the conversion of a Greek named Theodisclus, who succeeded St. Isidore (ob. A.D. 636) as Archbishop of Seville; he was accused of heresy, for maintaining that Jesus was not one God in unity with the Father and the Holy Spirit, but was rather Son of God by adoption; he was accordingly condemned by an ecclesiastical synod, deprived of his archbishopric and degraded from the priesthood. Whereupon he went over to the Arabs and embraced Islam among them.**"

"Of forced conversion or anything like persecution in the early days of the Arab conquest, we hear nothing. Indeed, it was probably in a great measure that tolerant attitude towards the Christian religion that facilitated their rapid acquisition of the country. The only complaint that the Christians could bring against their new rulers for treating them differently to their non-Christian subjects, was that they had to pay the usual capitation-tax of forty-eight dirhams for the rich, twenty-four for the middle classes, and twelve for those who made their living by manual labour: this, as being in lieu of military services, was levied only on the able-bodied males, **for women, children, monks, the halt, and the blind, and the sick, mendicants and slaves were exempted therefrom; it must moreover have appeared the less oppressive as being collected by the Christian officials themselves.**"

"Except in the case of offences against the Muslim religious laws, the Christians were tried by their own judges and in accordance with their own laws. They were left undisturbed in the exercise of their religion; the sacrifice of the mass was offered, with the swinging of censers, the ringing of the bell, and all the other solemnities of the Catholic ritual; the psalms were chanted in the choir, sermons preached to the people, and the festivals of the Church observed in the usual manner. They do not appear to have been condemned, like their co-religionists in Syria and Egypt, to wear a distinctive dress as sign of their humiliation, and in the ninth century at least, the Christian laity wore the same kind of costume as the Arabs. They were at one time even allowed to build new churches."

"We read also of the founding of several fresh monasteries in addition to the numerous convents both for monks and nuns that flourished undisturbed by the Muhammadan rulers. The monks could

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appear publicly in the woollen robes of their order and the priest had no need to conceal the mark of his sacred office, nor at the same time did their religious profession prevent the Christians from being entrusted with high offices at court, or serving in the Muslim armies.'' **(Ibid, pp. 134-135 w.r.f. Whishaw, pp. 272, 301)**

(4) **''The toleration of the Muhammadan government towards its Christian subjects in Spain and the freedom of intercourse between the adherents of the two religions brought about a certain amount of assimilation in the two communities. Inter-marriages become frequent;** Isidore of Beja, who fiercely inveighs against the Muslim conquerors, records the marriage of 'Abd-al-'Aziz, the son of Musa, with the widow of King Roderic, without a word of blame. Many of the Christians adopted Arab names, and in outward observances imitated to some extent their Muhammadan neighbours, e.g. many were circumcised, and in matters of food and drink followed the practice of the ''unbaptized pagans.''

''The very term Muzarabes (i.e. must'aribin or Arabicised) applied to the Spanish Christians living under Arab rule, is significant of the tendencies that were at work. The study of Arabic very rapidly began to displace that of Latin throughout the country, so that the language of Christian theology came gradually to be neglected and forgotten. Even some of the higher clergy rendered themselves ridiculous by their ignorance of correct Latinity. It could hardly be expected that the laity would exhibit more zeal in such a matter than the clergy, and in 854 a Spanish writer brings the following complaint against his Christian fellow-countrymen: — ''While we are investigating their (i.e. the Muslim) sacred ordinances and meeting together to study the sects of their philosophers — or rather philo-braggers — not for the purpose of refuting their errors, but for the exquisite charm and for the eloquence and beauty of their language — neglecting the reading of the Scriptures, we are but setting up as an idol the number of the beast. (Apoc. xiii. 18) Where nowadays can we find any learned layman who, absorbed in the study of the Holy Scriptures, cares to look of the works of any of the Latin Fathers? Who is there with any zeal for the writings of the Evangelists, or the Prophets, or Apostles? Our Christian young men, with their elegant airs and fluent speech, are showy in their dress and carriage, and are famed for the learning of the gentiles; intoxicated with Arab eloquence they greedily handle, eagerly devour and zealously discuss the books of the Chaldeans (i.e. Muhammadans), and make them known by praising them with every flourish of rhetoric, knowing nothing of the beauty of the Church's literature, and looking down with contempt on the streams of the Church that flow forth from Paradise; Alas! the Christians are so ignorant of their

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own law, the Latins pay so little attention to their own language, that in the whole Christian flock there is hardly one man in a thousand who can write a letter to inquire after a friend's health intelligibly, while you may find a countless rabble of all kinds of them who can learnedly roll out of grandiloquent periods of the Chaldean tongue." **(Ibid, pp. 136-138)**

(5) "From such close intercourse with the Muslims and so diligent a study of their literature — when we find even so bigoted on opponent of Islam as Alvar acknowledging that the Qur'an was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it — we should naturally expect to find signs of a religious influence: and such indeed is the case, Elipandus, bishop of Toledo (ob. 810), an exponent of the heresy of Adoptionism — according to which the Man Christ Jesus was Son of God by adoption and not by nature — is expressly said to have arrived at these heretical views through his frequent and close intercourse with the Muhammadans. This new doctrine appears to have spread quickly over a great part of Spain, while it was successfully propagated in Septimania, which was under French protection, by Felix, bishop of Urgel in Catalonia. Felix was brought before a council, presides over by Charlemagne, and made to abjure his error, but on his return to Spain he relapsed into his old heresy, doubtless (as was suggested by Pope Leo III at the time) owing to his intercourse with the pagans (meaning thereby the Muhammadans) who held similar views. When prominent churchmen were so profoundly influenced by their contact with Muhammadans, we may judge that the influence of Islam upon the Christians of Spain was very considerable, indeed in A.D. 936 a council was held at Toledo to consider the best means of preventing this intercourse from contaminating the purity of the Christian faith." **(Ibid, pp 138-139)**

(6) "Taking into consideration the ardent religious feeling that animated the mass of the Spanish Muslims and the provocation that the Christians gave to the Muhammadan government through their treacherous intrigues with their coreligionists over the border, the history of Spain under Muhammadan rule is singularly free from persecution." **(Ibid, p. 140)**

(7) "One of the Spanish Muhammadans who was driven out of his native country in the last expulsion of the Moriscoes in 1610, while protesting against the persecutions of the Inquisition, makes the following vindication of the toleration of his co-religionists: "Did our victorious ancestors ever once attempt to extirpate Christianity out of Spain, when it was in their power? Did they not suffer your forefathers to enjoy the free use of their rites at the same time that they wore their chains? Is not the absolute injunction of our Prophet, that whatever nation is conquered by

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Musalman steel, should, upon the payment of a moderate annual tribute, be permitted to persevere in their own pristine persuasion, how absurd soever, or to embrace what other belief they themselves best approved of? If there may have been some examples of forced conversions, they are so rare as scarce to deserve mentioning, and only attempted by men who had not the fear of God, and the Prophet, before their eyes, and who, in so doing, have acted directly and diametrically contrary to the holy precepts and ordinances of Islam which cannot, without sacrilege, be violated by any who would be held worthy of the honourable epithet of Musalman..... You can never produce, among us, any bloodthirsty, formal tribunal, on account of different persuasions in points of faith, that anywise approaches your execrable Inquisition. Our arms, it is true, are ever open to receive all who are disposed to embrace our religion; but we are not allowed by our sacred Qur'an to tyrannise over consciences. Our proselytes have all imaginable encouragement, and have no sooner professed God's Unity and His Apostle's mission but they become one of us, without reserve; taking to wife our daughters, and being employed in posts of trust, honour and profit; we contending ourselves with only obliging them to wear our habit, and to seem true believers in outward appearance, without ever offering to examine their consciences, provided they do not openly revile or profane our religion: if they do that, we indeed punish them as they deserve; since their conversion was voluntarily, and was not by compulsion."

"This very spirit of toleration was made one of the main articles in an account of the "Apostasies and Treasons of the Moriscoes", drawn up by the Archbishop of Valencia in 1602 when recommending their expulsion to Philip III, as follows: "That they commended nothing so much as that liberty of conscience, in all matters of religion, which the Turks, and all other Muhammadans, suffer their subjects to enjoy."

"What deep roots Islam had struck in the hearts of the Spanish people may be judged from the fact that when the last remnant of the Moriscoes was expelled from Spain in 1610, these unfortunate people still clung to the faith of their fathers, although for more than a century they had been forced to outwardly conform to the Christian religion, and in spite of the emigrations that had taken place since the fall of Grenada, nearly 500,000 are said to have been expelled at that time. Whole towns and villages were deserted and the houses fell into ruins, there being no one to rebuild them. These Moriscoes were probably all descendants of the original inhabitants of the country, with little or no admixture of Arab blood; the reasons that may be adduced in support of this statement are too lengthy to be given here; one point only in the evidence may be mentioned, derived from a letter written in 1311, in which it is stated that

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of the 200,000 Muhammadans then living in the city of Grenada, not more than 500 were of Arab descent, all the rest being descendants of converted Spaniards. Finally, it is of interest to note that even up to the last days of its power in Spain, Islam won converts to the faith, for the historian, when writing or events that occurred in the year 1499, seven years after the fall of Grenada, draws attention to the fact that among the Moors were a few Christians who had lately embraced the faith of the Prophet." **(Ibid, pp. 143-144)**

SPREAD OF ISLAM IN EUROPE

"We first hear of the Ottoman Turks at the commencement of the thirteenth century, when fleeing before the Mongols, to the number of about 50,000, they came to the help of the Sultan of Iconium, and in return for their services both against the Mongols and the Greeks, had assigned to them a district in the north-west of Asia Minor. This was the nucleus of the future Ottoman empire, which increasing at first by the absorption of the petty states into which the Saijuq Turks had split up, afterwards crossed over into Europe, annexing kingdom after kingdom, until its victorious growth received a check before the gates of Vienna in 1683.

From the earliest days of the extension of their kingdom in Asia Minor, the Ottomans exercised authority over Christian subjects, but it was not until the ancient capital of the Eastern empire fell into their hands in 1453 that the relations between the Muslim Government and the Christian Church were definitely established on a fixed basis. One of the first steps taken by Muhammad II, after the capture of Constantinople and the re-establishment of order in that city, was to secure the allegiance of the Christians, by proclaiming himself the protector of the Greek Church. Persecution of the Christians was strictly forbidden; a decree was granted to the newly elected patriarch which secured to him and his successors and the bishops under him, the enjoyment of the old privileges, revenues and exemptions enjoyed under the former rule. Gennadios, the first patriarch after the Turkish conquest, received from the hands of the Sultan himself the pastoral staff, which was the sign of his office, together with a purse of a thousand golden ducats and a horse with gorgeous trappings, on which he was privileged to ride with his train through the city. But not only was the head of the Church treated with all the respect he had been accustomed to receive from the Christian emperors, but further he was invested with extensive civil power. The patriarch's court sat to decide all cases between Greek and Greek; it could impose fines, imprison offenders in a prison provided for its own special use, and in some cases even condemn to capital punishment: while the ministers and officials of the

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government were directed to enforce its judgments. The complete control of spiritual and ecclesiastical matters (in which the Turkish government, unlike the civil power of the Byzantine empire, never interfered), was left entirely in his hands and those of the grand Synod which he could summon whenever he pleased; and hereby he could decide all matters of faith and dogma without fear of interference on the part of the state. As a recognised officer of the imperial government, he could do much for the alleviation of the oppressed, by bringing the acts of unjust governors to the notice of the Sultan. The Greek bishops in the provinces in their turn were treated with great consideration and were entrusted with so much jurisdiction in civil affairs, that up to modern times they have acted in their dioceses almost as if they were Ottoman prefects over the orthodox population, thus taking the place of the old Christian aristocracy which had been exterminated by the conquerors, and we find that the higher clergy were generally more active as Turkish agents than as Greek priests, and they always taught their people that the Sultan possessed a divine sanction, **as the protector of the Orthodox Church**. A charter was subsequently published, securing to the orthodox the use of such churches as had not been confiscated to form mosques, and **authorising them to celebrate their religious rites publicly according to their national usages.**

Consequently, though the Greeks were numerically superior to the Turks in all the European provinces of the empire, **the religious toleration thus granted them, and the protection of life and property they enjoyed, soon reconciled them to the change of masters and led them to prefer the domination of the Sultan to that of any Christian power. Indeed, in many parts of the country, the Ottoman conquerors were welcomed by the Greeks as their deliverers from the rapacious and tyrannous rule of the Franks and the Venetians who had so long disputed with Byzantium for the possession of the Peloponnesos and some of the adjacent parts of Greece; by introducing into Greece the feudal system, these had reduced the people to the miserable condition of serfs, and as aliens in speech, race and creed, were hated by their subjects, to whom a change of rulers, since it could not make their condition worse, would offer a possible chance of improving it, and though their deliverers were likewise aliens, yet the infidel Turk was infinitely to by preferred to the heretical Catholics. The Greeks who lived under the immediate government of the Byzantine court, were equally unlikely to be averse to a change of rulers. The degradation and tyranny that characterised the dynasty of the Palaeologi are frightful to contemplate. "A corrupt aristocracy, a tyrannical and innumerable clergy, the oppression of perverted law, the exactions of a despicable government, and still more, its monopolies, its fiscality, its**

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armies of tax and custom collectors, left the degraded people neither rights nor institutions, neither chance of amelioration nor hope of redress."[1] "Lest such a judgment appear dictated by a spirit of party bias, a contemporary authority may be appealed to in support of its correctness..... At length the Lord poured out His thunder on these unworthy rulers, and raised up Muhammad صلی اللہ علیہ وآلہ وسلم, whose warriors delight in battle, and whose judges do not betray their trust."[2] This last item of praise may sound strange in the ears of a generation that has constantly been called upon to protest against Turkish injustice; but it is clearly and abundantly borne out by the testimony of contemporary historians. The Byzantine historian who has handed down to us the story of the capture of Constantinople tells us how even the impetuous Bayazid was liberal and generous to his Christian subjects, and made himself extremely popular among them by admitting them freely to his society. **Muad II distinguished himself by his attention to the administration of justice and by his reforms of the abuses prevalent under the Greek emperors, and punished without mercy those of his officials who oppressed any of his subjects. For at least a century after the fall of Constantinople a series of able rulers secured, by a firm and vigorous administration, peace and order throughout their dominions, and an admirable civil and judicial organisation, if it did not provide an absolutely impartial justice for Muslims and Christians alike, yet caused the Greeks to be far better off than they had been before.** They were harassed by fewer exactions of forced labour, extraordinary contributions were rarely levied, and the taxes they paid were a trifling burden compared with the endless feudal obligations of the Franks and the countless extortions of the Byzantines. The Turkish dominions were certainly better governed and more prosperous than most parts of Christian Europe, and the mass of the Christian population engaged in the cultivation of the soil enjoyed a larger measure of private liberty and of the fruits of their labour, under the government of the Sultan than their contemporaries did under that of many Christian monarchs. A great impulse, too, was given to the commercial activity of the country, for the early Sultans were always ready to foster trade and commerce among their subjects and many of the great cities entered upon an era of prosperity when the Turkish conquest had delivered them from the paralysing fiscal oppression of the Byzantine empire, one of the first of them being Nicaea, which capitulated to Urkhan in 1330 under the most favourable terms after a long-protracted siege. Like the ancient Romans, the Ottomans were great makers of roads and bridges, and thereby facilitated trade throughout their empire; and foreign states were compelled to admit the Greek merchants

1 (Urquhart, quoted by Clark : Races of European Turkey, p. 82)

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into ports from which they had been excluded in the time of the Byzantine emperors, but now sailing under the Ottoman flag, they assumed the dress and manners of Turks, and thus secured from the nations of Western Europe the respect and consideration which the Catholics had hitherto always refused to the members of the Greek Church." ("**The Preaching of Islam" by T. W. Arnold, London 1913, pp. 145-150**)

(2) "..... the treatment of their Christian subjects by the Ottoman emperors — at least for two centuries after their conquest of Greece — exhibits a toleration such as was at that time quite unknown in the rest of Europe. **The Calvinists of Hungary and Transylvania, and the Unitarians of the latter country, long preferred to submit to the Turks rather than fall into the hands of the fanatical house of Hapsburg; and the Protestants of Silesia looked with longing eyes towards Turkey, and would gladly have purchased religious freedom at the price of submission to the Muslim rule. It was to Turkey that the persecuted Spanish Jews fled for refuge in enormous numbers at the end of the fifteenth century, and the Cossacks who belonged to the sect of the Old Believers and were persecuted by the Russian State Church, found in the domunions of the Sultan the toleration which their Christian brethren denied them. Well might Macarius, Patriarch of Antioch in the seventeenth century, congratulate himself when he saw the fearful atrocities that the Catholic Poles inflicted on the Russians of the Orthodox Eastern Church: "We all wept much over the thousands of martyrs who were killed by those impious wretches, the enemies of the faith, in these forty or fifty years. The number probably amounted to seventy or eight thousand souls. O you infidels! O you monsters of impurity! O you hearts of stone! What had the nuns and women done? What the girls and boys and infant children, that you should murder them? ..... And why do I pronounce them (the Poles) accursed? Because they have shown themselves more debased and wicked than the corrupt worshippers of idols, by their cruel treatment of Christians, thinking to abolish the very name of Orthodox. God perpetuate the empire of the Turks for ever and ever! For they take their impost, and enter into no account of religion; be their subjects Christians or Nazarenes, Jews or Samarians: whereas these accursed Poles were not content with taxes and tithes from the brethren of Christ, though willing to serve them; but they subjected them to the authority of the enemies of Christ, the tyrannical Jews, who did not even permit them to build churches, nor leave them any priests that knew the mysteries of their faith."**[3] Even

2 (Karamsin, Vol. v. p. 437)

3 (Macarius, vol. i. pp 183, 165 as quoted by Arnold in his "Preaching of Islam" at

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in Italy there were men who turned longing eyes towards the Turks in the hope that as their subjects they might enjoy the freedom and the toleration they despaired of enjoying under a Christian government. **It would, seem then, that Islam was not spread by force** in the dominion of the Sultan of Turkey, and though the want of even-handed justice and the oppression of unscrupulous officials in the days of the empire's decline, may have driven some Christians to attempt to better their condition by the change of faith, such cases were rare in the first two centuries of the Turkish rule in Europe, to which period the mass of conversions belong. It would have been wonderful indeed if the ardour of proselytising that animated the Ottomans at this time had never carried them beyond the bounds of toleration established by their own laws. Yet it has been said by one who was a captive among them for twenty-two years that the Turks **"compelled no one to renounce his faith."** Similar testimony is borne by others: an English gentleman who visited Turkey in the early part of the seventeenth century, tells us that **"There is seldom any compulsion of conscience, and then not by death, where no criminal offence gives occasion."**[4]. Writing about thirty years later (in 1663), the author of a Turcken-Schrifft says: "Meanwhile he (i.e. the Turk) wins (converts) by craft more than by force, and snatches away Christ by fraud out of the hearts of men. For the Turk, it is true, at the present time compels no country by violence to apostatise; but he uses other means whereby imperceptibly he roots out Christianity..... What then has become of the Christians? **They are not expelled from the country, neither are they forced to embrace the Turkish faith: then they must of themselves have been converted into Turks."**

"The Turks considered that the greatest kindness they could show a man was to bring him into the salvation of the faith of Islam,[5] and to this end they left no method of persuasion untried: a Dutch traveller of the sixteenth century, tells us that while he was admiring the great mosque of Santa Sophia, some Turks even tried to work upon his religious feelings through his aesthetic sense, saying to him, "If you become a Mussalman, you will be able to come here every day of your life." About a century later, an English traveller had a similar experience: "Sometirnes, out of an excess of zeal, they will ask a Christian civilly enough, as I have been asked myself in the Portico of Sancta Sophia, why will you not turn Mussalman, and be as on of us?" The public rejoicings that hailed the accession of a new convert to the faith, testify to the ardent love for souls which made these men such zealous proselytisers. The new Muslim was

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pp. 155-157)

4 (Blount, vol. I. p. 548)

5 (Dousa, p. 38, Busbecq. p. 190)

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set upon a horse and led in triumph through the streets of the city. If he was known to be genuinely honest in his change of faith and had voluntarily entered the pale of Islam, or if he was a person of good position, he was received with high honour and some provision made for his support.[6] There was certainly abundant evidence for saying that "The Turks are preposterously zealous in praying for the conversion, of Christians to their irreligious religion: they pray heartily, and every day in their Temples, that Christians may embrace the Alcoran (Qur'an) and become their Proselytes. **(Alexander Ross, p. ix. Baudler, p. 317. Cf. also Rycaut, vol. i. p. 276 as quoted by T.W. Arnold in his "Preaching of Islam" at pp. 158-59).**

These zealous efforts for winning converts were rendered the more effective by certain conditions of Christian society itself. Foremost among these was the degraded condition of the Greek Church. Side by side with the civil despotism of the Byzantine empire, had arisen an ecclesiastical despotism which had crushed all energy of intellectual life under the weight of a dogmatism that interdicted all discussion in matters of morals and religion. The only thing that disturbed this lethargy was the fierce controversial war waged against the Latin Church with all the bitterness of theological polemics and race hatred. The religion of the people had degenerated into a scrupulous observance of outward forms, and the intense fervour of their devotion found an outlet in the worship of the Virgin and the saints, of pictures and relics. There were many who turned from a Church whose spiritual life had sunk so low, and weary of interminable discussions on such subtle points of doctrine as the Double Procession of the Holy Spirit, and such trivialities as the use of leavened and unleavened bread in the Blessed Sacrament, gladly accepted the clear and intelligible theistic teaching of Islam. We are told of large numbers of persons being converted, not only from among the simple folk, but also learned men of every class, rank and condition, of how the Turks made a better provision for those monks and priests who embraced the Muslim creed, in order that their example might lead others to be converted. While Adrianople was still the Turkish capital (e.g. before 1453) the court was thronged with renegades, and they are said to have formed the majority of the magnates there. Byzantine princes and others often passed over to the side of the Muhammadans, and received a ready welcome among them: one of the earliest of such cases dates from 1140 when a nephew of the emperor John Comnenses embraced Islam and married a daughter of Mas'ud, the Sultan of Iconium. After the fall of

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6 (Thomas Smith, p. 42. Blount, Vol. I, p. 548, Georgieviz, p. 20 Schiltberger, pp. 83-84. Baudler, pp. 149, 313)

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Constantinople, the upper classes of Christian society showed much more readiness to embrace Islam than the mass of the Greeks; among the converts we meet with several bearing the name of the late imperial family of the Palaeology, and the learned George Amiroutzes of Trebizond abandoned Christianity in his declining years, and the names of many other such individuals have found a record. The new religion only demanded assent to its simple creed. "There is no god but God: Muhammad صلی اللہ علیہ وآلہ وسلم is the apostle of God"; as the above-mentioned writer says, "The whole difficulty lies in this profession of faith. For if only a man can persuade himself that he is a worshipper of the One God, the poison of his error easily infects him under the guise of religion. This is the rock of offence on which many have struck and fallen into the snare that has brought perdition on their souls. This is the milestone that hung about the necks of many has plunged them into the pit of despair. For when these fools hear the Turks execrate idolatry and express their horror of every image and picture as though it were the fire of hell, and so continually profess and preach the worship of One God, there no longer remains any room for suspicion in their minds."

"The faith of Islam would now be the natural refuge for those members of the Eastern Church who felt such yearnings after a purer and simpler form of doctrine as had given rise to the "Paulician heresy" so fiercely suppressed a few centuries before. This movement had been very largely a protest against the superstitions of the Orthodox Church, against the worship of images, relics and saints, and an effort after simplicity in faith and the devout life. As some adherents of this heresy were to be found in Bulgaria even so late as the seventeenth century, the Muhammadan conquerors doubtless found many who were dissatisfied with the doctrine and practice of the Greek Church; and as all the conditions were unfavourable to the formation of any such Protestant Churches as arose in the West, such dissentient spirits would doubtless find a more congenial atmosphere in the religion of Islam". **(Ibid, pp. 155-161).**

(3) "Another feature in the condition of the Greek Church that contributed to the decay of its numbers, was the corruption and degradation of its pastors, particularly the higher clergy. The sees of bishops and archbishops were put up to auction to the highest bidders, and the purchasers sought to recoup themselves by exacting levies of all kinds from their flocks; they burdened the unfortunate Christians with taxes ordinary and extraordinary, made them purchase all the sacraments at exorbitant rates, baptism, confession, holy communion, indulgences, and the right of Christian burial. Some of the clergy even formed an unholy alliance with the Janissaries, and several bishops had their names and those of their households inscribed on the list of one of their Ortas or

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regiments, the better to secure an immunity for their excesses and escape the punishment of their crimes under the protection of this corporation which the weakness of the Ottoman rulers had allowed to assume such a powerful position in the state. The evidence of contemporary eye-witnesses to the oppressive behaviour of the Greek clergy presents a terrible picture of the sufferings of the Christians. Tournefort in 1700, after describing the election of a new Patriarch, says: "We need not at all doubt but the new Patriarch makes the best of his time. Tyranny succeeds to Simony: the first thing he does is to signify the Sultan's order to all the Archbishops and Bishops of his clergy: his greatest study is to know exactly the revenues of each Prelate; he imposes a tax upon them, and enjoins them very strictly by a second letter to send the sum demanded, otherwise their dioceses are adjudg'd to the highest bidder. The Prelates being used to this trade, never spare their Suffragans; these latter torment the Papas: the Papas flea the Parishioners and hardly sprinkle the least drop of Holy Water, but what they are paid for beforehand. If afterwards the Patriarch has occasion for money, he farms out the gathering of it to the highest bidder among the Turks: he that gives most for it, goes into Greece to cite the Prelates. Usually for twenty thousand crowns that the clergy is tax'd at, the Turk extorts two and twenty; so that he has the two thousand crowns for his pains, besides having his charges borne in every diocese. In virtue of the agreement he has made with the Patriarch, he deprives and interdicts from all ecclesiastical functions, those prelates who refuse to pay their tax."[7] The Christian clergy are even said to have carried off the children of the parishioners and sold them as slaves, to get money for their simoniacal designs.

The extortions practised in the seventeenth have found their counterpart in the nineteenth century, and the sufferings of the Christians of the Greek Church in Bosnia, before the Austrian occupation, exactly illustrate the words of Tournefort. The Metropolitan of Serajevo used to wring as much 10,000 dollars a year from his miserable flock — a sum exactly double the salary of the Turkish Governor himself — and to raise this enormous sum the unfortunate parishioners were squeezed in every possible way, and the Turkish authorities had orders to assist the clergy in levying their exactions; and whole Christian villages suffered the fate of sacked cities, for refusing, or often being unable, to comply with the exorbitant demands of Christian Prelates. Such unbearable oppression on the part of the spiritual leaders who should protect the Christian population, has often stirred it up to open revolt, whenever a favourable opportunity has offered itself. It is not surprising then to learn that many

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7 (Ref. Tournefort, vol. I. p. 107).

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of the Christians went over to Islam, to deliver themselves from such tyranny.

"Ecclesiastical oppression" of a rather different character is said to have been responsible for the conversion of the ancestors of a small community of about 4000 Southern Rumanians, at Noanta in the Meglen district of the vilayet of Salonika, they have a tradition that in the eighteenth century the Patriarch of Constantinople persuaded the reigning Sultan that only the Christians who spoke Greek could be loyal subjects of the Turkish empire; the Sultan thereupon forbade the Christians to speak anything but Greek, on pain of having their tongues cut out; when the news of this reached Noanta, a part of the population fled into the woods and founded fresh villages, but those who were left behind went over to Islam, with their bishop at their head, in order thereby to retain their mother-tongue. **(Ref. Lazar, p. 223)**

Though the mass of the parish clergy were innocent of the charges brought against their superiors,[8] still they were very ignorant and illiterate. At the end of the seventeenth century, there were said to be hardly twelve persons in the whole Turkish dominions thoroughly skilled in the knowledge of the ancient Greek language; it was considered a great merit in the clergy to be able to read, while they were quite ignorant of the meaning of the words of their service-books.

While there was so much in the Christian society of the time to repel, their was much in the character and life of the Turks to attract, and the superiority of the early Ottomans as compared with the degradation of the guides and teachers of the Christian Church would naturally impress devout minds that revolted from the selfish ambition, simony and corruption of the Greek ecclesiastics. Christian writers constantly praise these Turks for the earnestness and intensity of their religious life; their zeal in the performance of the observances prescribed by their faith; the outward decency and modesty displayed in their apparel and mode of living; the absence of ostentatious display and the simplicity of life observable even in the great and powerful. The annalist of the embassy from the Emperor Leopold-I to the Ottoman Porte in 1665-1666, especially eulogies the devoutness and regularity of the Turks in prayer.....

Even the behaviour of the soldiery receives its meed of praise. During the march of any army the inhabitants of the country, we are told by the secretary to the Embassy sent by Charles-II to the Sultan, had no complaints to make of being plundered or of their women being

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8 (Ref. Finlay, vol. iv. pp. 153-4)

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maltreated. All the taverns along the line of march were shut up and sealed two or three days before the arrival of the army, and no wine was allowed to be sold to the soldiers under pain of death.

How loving and charitable the Mussalmans are to each other, and how careful of strangers may be seen by their Hospitals, both for the poor and for travellers; if we observe their justice, temperance, and other moral virtues, we may truly blush at our own coldness, both in devotion and charity, at our injustice, intemperance, and oppression; doubtless these men will rise up in judgment against us; and surely their devotion, piety, and works of mercy are main causes of the growth of Mahometism".

The same conclusion is drawn by a modern historian, who writes: — "We find that many Greeks of high talent and moral character were so sensible of the superiority of the Mohammedans, that even when they escaped being drafted into the Sultan's household as tribute-children, they voluntarily embraced the faith of Mahomet. The moral superiority of Ottoman society must be allowed to have had as much weight in causing these conversions, which were numerous in the fifteenth century, as the personal ambition of individuals." **(Ibid pp. 166-171 w.r.t. Finlay, vol. v. p. 29)**

(4) "But — what is most important to notice here — some men began to ask themselves. "Is it possible that God would allow the Muhammadans to increase in such countless numbers without good reason? Is it conceivable that so many thousands are to be damned like one man? How can such multitudes be opposed to the true faith? Since truth is stronger than error and is more loved and desired by all men, it is not possible for so many men to be fighting against it. How could they prevail against truth, since God always helps and upholds the truth? How could their religion so marvelously increase, if built upon the rotten foundation of error? Such thoughts, we are told, appealed strongly to the Christian peoples that lived under the Turkish rule, and with especial force to the unhappy Christian captives who watched the years drag wearily on without hope of release or respite from their misery. Can we be surprised when we find such a one asking himself? "Surely if God were pleased with the faith to which you have clung, He would not have thus abandoned you, but would have helped you to gain your freedom and return to it again. But as He has closed every avenue of freedom to you, perchance it is His pleasure that you should leave it and join this sect and be saved therein."

The Christian slave who thus describes the doubts that arose in his mind as the slow-passing years brought no relief, doubtless gives

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expression here to thoughts that suggested themselves to many a hapless Christian captive with overwhelming persistency, until at last he broke away from the ties of his old faith and embraced Islam. Many who would have been ready to die as martyrs for the Christian religion if the mythical choice between the Qur'an and the sword had been offered them, felt more and more strongly, after long years of captivity, the influence of Muhammadan thought and practice, and humanity won converts where violence would have failed. For though the lot of many of the Christian captives was a very pitiable one, others who held positions in the households of private individuals, were often no worst off than domestic servants in the rest of Europe. As organised by the Muhammadan Law, slavery was robbed of many of its harshest features, nor in Turkey at least does it seem to have been accompanied by such barbarities and atrocities as in the pirate states of Northern Africa. The slaves, like other citizens, had their rights, and it is even said that a slave might summon his master before the Qadi for ill usage, and that if he alleged that their tempers were so opposite, that it was impossible for them to agree, the Qadi could oblige his master to sell him. The condition of the Christian captives naturally varied with circumstances and their own capabilities of adapting themselves to a life of hardship; the aged, the priests and monks, and those of noble birth suffered most, while the physician and the handicraftsman received more considerate treatment from their masters, as being servants that best repaid the money spent upon them. The galley-slaves naturally suffered most of all, indeed the kindest treatment could have but little relieved the hardships incident to such an occupation. Further, the lot of the slaves who were state property was more pitiable than that of those who had been purchased by private individuals. As a rule they were allowed the free exercise of their religion; in the state-prisons at Constantinople, they had their own priests and chapels, and the clergy were allowed to administer the consolations of religion to the galley-slaves. The number of the Christian slaves who embraced Islam was enormous....." **(Ibid, pp. 171-173)**

"Conversion to Islam did not, as some writers have affirmed, release the slave from his captivity and make him a free man, for emancipation was solely at the discretion of the master; who indeed often promised to set any slave free, without the payment of ransom, if only he would embrace Islam;[9] but, on the other hand, would also freely emancipate the Christian slave, even though he had preserved in his religion, provided he had proved himself a faithful servant, and would make provision for his old age." **(Von den Driesch, pp. 131-2).**

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9 (Ref. Von den Driesch. p. 250)

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"There were many others who, like the Christian slaves, separated from early surroundings and associations, found themselves cut loose from old ties and thrown into the midst of a society animated by social and religious ideals of an entirely novel character. The crowds of Christian work-men that came wandering from the conquered countries in the fifteenth century to Adrianople and other Turkish cities in search of employment, were easily persuaded to settle there and adopt the faith of Islam. Similarly the Christian families that Muhammad-II transported from conquered provinces in Europe into Asia Minor, may well have become merged into the mass of the Muslim population by almost imperceptible degrees, as was the case with the Armenians carried away into Persia by Shah Abbas-I (1587 – 1629), most of whom appear to have passed over to Islam in the second generation."

"During the eighteenth and nineteenth centuries there would seem to have been a decay of the missionary spirit among the Turks, but the latter years of the reign of Sultan 'Abd al-Hamid witnessed a renewed interest in Muslim propaganda, and Turkish newspapers began to record instances of conversion. Among the most noteworthy of such converts were some eighteen *amirs* of the princely family of Shihab in Mount Lebanon, which had been Christian for about a century; they are said to claim descent from the Quraysh, and the Turks made every effort to bring them back to the fold of Islam; those who became Muslims were appointed to lucrative posts in the Turkish civil service." **(The Preaching of Islam", by T. W. Arnold, pp. 175-77)**

(6) "In the accounts we have of the social relations between the Christians and the Muslims, and in the absence of any sharp line of demarcation between the two communities, we find some clue to the manner in which Muhammadan influences gradually gained converts from among the Christian population in proportion as the vigour and the spiritual life of the Church declined.

(7) "However this may have been, there can be little doubt of the influence exerted by the zealous activity and vigorous life of Islam in the face of the apathetic and ignorant Christian clergy. If Islam in Albania had many such exponents as the Mulla, whose sincerity, courtesy and friendliness are praised by Marco Bizzi, with whom he used to discuss religious questions, it may well have made its way. The majority of the Christian clergy appear to have been wholly unlettered: most of them, though they could read a little, did not know how to write, and were so ignorant of the duties of their sacred calling that they could not even repeat the formula of absolution by heart. Though they had to recite the mass and other services in Latin, there were very few who could understand any of it, as they were ignorant of any language but their

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mother tongue, and they had only a vogue, traditionary knowledge of the truths of their religion. Marco Bizzi considered the inadequate episcopate of the country responsible for these evils, as for the small numbers of the clergy, and their ignorance of their sacred calling, and for the large number of Christians who grew old and even died without being confirmed, and apostatised almost everywhere; and unless this were remedied he prophesied a rapid decay of Christianity in the country. Several priests were also accused of keeping concubines, and of drunkenness."

"It may here be observed that the Albanian priests were not the repositories of the national aspirations and ideal, as were the clergy of the Orthodox Church in other provinces of the Turkish empire, who in spite of their ignorance kept alive among their people that devotion to the Christian faith which formed the nucleus of the national life of the Greeks. On the contrary, the Albanians cherished a national feeling that was quite apart from religious belief, and with regard to the Turks, considered, in true feudal spirit, that as they were the masters of the country they ought to be obeyed whatever commands they gave."

"There is a curious story of conversion which is said to have taken place owing to a want to amicable relations between a Christian priest and his people, as follows: "Many years since, when all the country was Christian, there stood in the city of Scutari a beautiful image of the Virgin Mary, to whose shrine thousands flocked every year from all parts of the country to offer their gifts, perform their devotions, and be healed of their infirmities. For some cause or other, however, it fell out that there was dissension between the priest and the people, and one day the latter came to the church in great crowds, declaring that unless the priest yielded to them they would then and there adjure the faith of Christ and embrace in its stead that of Muhammad صلی اللہ علیہ وآلہ وسلم. The priest, whether right or wrong, still remaining firm, his congregation tore the rosaries and crosses from their necks, trampled them under their feet, and going to the nearest mosque, were received by the Mollah into the fold of the True Believers." **(Ibid, pp. 183-184)**

(8) "In the course of the seventeenth century, the social conditions and other factors, indicated above, bore fruit abundantly, and the numbers of the Christian population began rapidly to decline. In the brief space of thirty years, between 1620 and 1650, about 300,000 Albanians are said to have gone over to Islam. In 1624 there were only 2000 Catholics in the whole diocese of Antivari, and in the city itself only one church; at the close of the century, even this church was no longer used for Christian worship, as there were only two families of Roman Catholics left. In the whole country generally, the majority of the

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Christian community in 1651 was composed of women, as the male population had apostatised in such large numbers to Islam. matters were still worse at the close of the century, the Catholics being then fewer in number than the Muhammadans, the proportions being about 1 to 1-1/3 whereas less than a hundred years before, they had outnumbered the Muhammadans in the proportion of 10 to 1; in the Archbishopric of Durazzo the Christian population had decreased by about half in twenty years, in another town (in the diocese of Krola) the entire population passed from Christianity to Islam in the course of thirty years. In spite of the frequent protests and regulations made by their ecclesiastical superiors, the parish priests continued to countenance the open profession of Islam along with a secret adherence to Christianity, on the part of many male members of their flocks, by administering to them the Blessed Sacrament; the result of which was that the children of such persons, being brought up as Muhammadans, were for ever lost to the Christian Church. Similarly, Christian parents still gave their daughters in marriage to Muhammadans, the parish priests countenancing such unlons by administering the sacrament to such women, in spite of the fulminations of the higher clergy against such indulgence. Such action on the part of the lower clergy can hardly, however, be taken as indicating any great zeal on behalf of the spiritual welfare of their flocks, in the face of the accusations brought against them; the majority of them are accused of being scandalous livers, who very seldom went to confession and held drunken reveals in their parsonages on festival days; they sold the property of the Church, frequently absented themselves from their parishes, and when censured, succeeded in getting off by putting themselves under the protection of the Turks. The Reformed Franciscans and the Observants who had been sent to minister to the spiritual wants of the people did nothing but quarrel and go to law with one another; much to the scandal of the laity and the neglect of the mission. In the middle of the seventeenth century five out of the twelve Albanian sees were vacant; the diocese of Pullati had not been visited by a bishop for thirty years, and there were only two priests to 6348 souls. In some parishes in the interior of the country, there had been no priests for more than forty years; and this was in no way due to the oppression of the "Turkish tyrant," for when at last four Franciscan missionaries were sent, they reported that they could no through the country and exercise their sacred office without any hindrance whatever. The bishop of Sappa, to the great prejudice of his diocese, had been long resident in Venice, where he is said to have lived a vicious life, and had appointed as his vicar an ignorant priest who was a notorious evil-liver: this man had 12,400 souls under his charge, and, says the ecclesiastical visitor, "through the absence of the bishop there is danger of his losing his own soul and compassing the destruction of the souls under him and of the property of the Church." The bishop of Scutari was looked upon as a

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tyrant by his clergy and people, and only succeeded in keeping his post through the aid of the Turks; and Zmaievich complains of the bishops generally that they burdened the parishes in their diocese with forced contributions. It appears that Christian ecclesiastics were authorised by the Sultan to levy contributions on their flocks. Thus the Archbishop of Antivari (1599-1607) was allowed to "exact and receive" two asperse from each Christian family, twelve for every first marriage (and double the amount for a second, and quadruple for a third marriage), and one gold piece from each parish annually, and it seems to have been possible to obtain the assistance of the Turkish authorities in levying these contributions."

"Throughout the whole of Albania there was not a single Christian school, and the priests were profoundly ignorant: some were sent to study in Italy, but Marco Crisio condemns this practice, as such priests were in danger of finding life in Italy so pleasant that they refused to return to their native country. With a priesthood so ignorant and so careless of their sacred duties, it is not surprising to learn that the common people had no knowledge even of the rudiments of their faith, and the numerous abuses and corruptions sprang up among them, which **"wrought the utmost desolation to this vineyard of the Lord."** Many Christians lived in open concubinage for year, still, however, being admitted to the sacraments, while others had a plurality of wives. In this latter practice we notice an assimilation between the habits of the two communities — the Christian and the Muslim — which is further illustrated by the admission of Muhammadans as sponsors at the baptism of Christian children, while the old superstitious custom of baptising Muhammadan children was still sanctioned by the priests". **(Ibid, pp. 185-187)**

(9) "Unfortunately the Christian writers who complain of the "unjust tributes and vexations" with which the Turks oppressed the Albanians, so that they apostatised to Islam, make use only of general expression, and give us no details to enable us to judge whether or not such complaints were justified by the facts. Zmaievich prefaces his account of the apostasy of 2000 persons with an enumeration of the taxes and other burdens the Christians had to bear, but all these, he says, were common also to the Muhammadans, with the exception of the capitatio-tax of six reals a year for each male, and another tax, termed sciataraccio, of three reals a year. He concludes with the words: "The nation, wounded by these taxes in its weakest part, namely, worldly interest, to the consideration of which it has a singular leaning either by nature or by necessity, has given just cause for lamenting the deplorable loss of about 200 souls who apostatised from the true faith so as not to be subject to the tribute." There is nothing in his report to show that the taxes the

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Catholics had to pay constituted so intolerable a burden as to force them to renounce their creed, and though he attributes many conversions to Islam to the desire of escaping the tribute, he says expressly that these apostasies from the Christian faith are mainly to be ascribed to the extreme ignorance of the clergy, in great measure also to their practice of admitting to the sacraments those who openly professed Islam while in secret adhering to the Christian faith; in another place he says, speaking of the clergy who were not fit to be parish priests and their practice of administering the sacraments to apostates and secret Christians: "These are precisely the two causes from which have come all the losses that the Christian Church has sustained in Albania." There is very little doubt that the widespread apostasy at this time was the result of a long series of influences similar to those mentioned in the preceding pages, and that the deliverance from the payment of the tribute was the last link in the chain." **(Ibid, pp. 189-190)**

(10) "This indeed is another indication of the fact that the Muhammadans did not ill-treat the Christians, merely as such, but only when they showed themselves to be politically disaffected. Amaievich, who was himself an Albanian, and took up his residence in his diocese instead of in Venetian territory, as many of the Archbishops of Antivari seem to have done, was received with "extraordinary honours" and with marvellous courtesy," not only by the Turkish officials generally, but also by the Supreme Pasha of Albania himself, who gave him the place of honour in his Divan, always accompanying him to the door on his departure and receiving him there on his arrival. This "barbarian" who "shoed himself more like a generous-hearted Christian than a Turk," gave more substantial marks of good feeling towards the Christians by remitting — at the Archbishop's request — the tribute due for the ensuing year from four separate towns. If any of the Christian clergy were roughly treated by the Turks, it seems generally to have been due to the suspicion of treasonable correspondence with the enemies of the Turks; ecclesiastical visits to Italy seem also to have excited — and in many cases, justly — such suspicions. Otherwise the Christian clergy seem to have had no reason to complain of the treatment they received from the Muslims; Zmaievich even speaks of one parish priest being "much beloved by the principal Turks", and doubtless there were parallels in Albania to the case of a priest in the diocese of Trebinje in Herzegovina, who in the early part of the eighteenth century was suspected, on account of his familiar intercourse with Muhammadans, of having formed an intention to embrace Islam, and was accordingly sent by his bishop to Rome under safe custody."

"No subsequent period of Albanian history appears to have witnessed such widespread apostasy as the seventeenth century, but there

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have been occasional accessions to Islam up to more recent times. In Southern Albania, the country of the Tosks, the preponderance of the Muhammadan population placed the Christian at a disadvantage, and a story is told of the Karamurtads, inhabitants of thirty-six villages near Pogoniani, that up to the close of the eighteenth century they were Christians, but finding themselves unable to repel the continual attacks of the neighbouring Muhammadan population of Leskoviki, they met in a church and prayed that the saints might work some miracle on their behalf; they swore to fast till Easter in expectation of the divine assistance; but Easter came and no miracle was wrought, so the whole population embraced Islam; soon afterwards they obtained the arms they required and massacred their old enemies in Leskoviki and took possession of their lands. Community of faith in Albania in never allowed to stand in the way of a tribal feud. Even up to the nineteenth century Albanian tribes and villages have changed their religion for very trivial reasons; part of one Christian tribe is said to have turned Muhammadan because their priest, who served several villages and visited them first, insisted on saying mass at an unreasonably early hour." **(Ibid, pp. 191-192)**

(11) "The Servian Muslims may, therefore, well have been pleased to escape from the rule of Hungary, like their Christian fellow-countrymen, for when these were given the choice between the Roman Catholic rule of Hungary and the Muslim rule of the Turks, the devotion of the Servians to the Greek Church led them to prefer the tolerance of the Muhammadans to the uncompromising proselytising spirit of the Latins. An old legend thus represents their feelings at this time: — The Turks and the Hungarians were at war; George Brankovich sought out John Hunyady and asked him, "If you are victorious, what will you do? "Establish the Roman Catholic faith," was the answer. Then he sought out the sultan and asked him, "If you can out victorious, what will you do with our religion?" "By the side of every mosque shall stand a church, and every man shall be free to pray in whichever he chooses." The treachery of some Servian priests forced the garrison of Belgrade to capitulate the Turks; similarly the Servians of Semendria, on the Danube, welcomed the Turkish troops who in 1600 delivered them from the rule of their Catholic neighbours."

"The spread of Islam among the Servians began immediately after the battle of Kossovo, when a large part of the old feudal nobility, such as still remained alive and did not take refuge in neighbouring Christian countries, went over voluntarily to the faith of the Prophet, in order to keep their old privileges undisturbed. In these converted nobles the sultans found the most zealous propagandists of the new faith." **(Ibid, pp. 193-195)**

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(12) "After this Albanian immigration, Islam began to spread more rapidly among the remnant of the Servian population. The Servian clergy were very ignorant and unlettered, they could only manage with difficulty to read their service-books and hardly and had learned to write; they neither preached to the people nor taught them the catechism, consequently in whole villages scarcely a man could be found who knew the Lord's Prayer or hor many commandments there were; even the priests themselves were quite as ignorant. After the insurrection of 1689, the Patriarch of Ipek, the ecclesiastical capital of Servia, was appointed by the Porte, but in 1737, as the result of another rebellion, the servian Patriarchate was entirely suppressed and the servian Church made dependent upon the Greek Patriarch of Constantinople. The churches were filled with Greek bishops, who made common cause with the Turkish Beys and Pashas in bleeding the unfortunate Christians: their national language was proscribed and the Old Slavonic service-books, etc., were collected and sent off to Constantinople. With such a clergy it is not surprising that the Christian faith should decline: e.g. in the commune of Gora (in the district of Prizren), which had begun to become Muhammadanised soon after the great exodus of 1690, the servians that still clung to the Christian faith, appealed again and again to the Greek bishop of Prizren to send them priests, at least occasionally, but all in vain; their children remained unbaptised, weddings and burials were conducted without the blessing of the Church, and the consecrated buildings fell into decay." **(Ibid p. 196)**

(13) "The Turkish conquest seems to have been very rapidly followed by the conversion of large numbers of the Cretans to Islam. It is not improbable that the same patriotism as made them cling to their old faith under the foreign domination of the Venetians who kept them at arm's length and regarded any attempt at assimilation as an unpardonable indignity, and always tried to impress on their subjects a sense of their inferiority — may have led them to accept the religion of their new masters, which at once raised them from the position of subjects to that of equals and gave them a share in the political life and government of their country. Whatever may have been the causes of the widespread conversion of the Cretans, it seems almost incredible that violence should have changed the religion of a people who had for centuries before clung firmly to their old faith despite the persecution of a hostile and a foreign creed. Whatever may have been the means by which the ranks of Islam were filled, thirty years after the conquest we are told that the majority of the Muslims were renegades or the children of renegades, and in little more than a century half the population of Crete had become Muhammadan. From one end of the island to the other, not only in the towns, but also in the villages in the inland districts and in the very heart of the mountains,

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were (and are still) found Cretan Muslims who in figure, habits and speech are thoroughly greem''. **(Ibid, p. 204)**

SPREAD OF ISLAM IN PERSIA & CENTRAL ASIA

(1) ''Persecution had stirred up feelings of bitter hatred against the established religion and the dynasty that supported its oppressions, and so caused the Arab conquest to appear in the light of a deliverance. The followers of all these varied forms of faith could breathe again under a rule that granted them religious freedom and exemption from military service, on payment of a light tribute. For the Muslim law granted toleration and the right of paying jizyah not only to the Christians and Jews, but to Zoroastrians and Sabaeans, to worshippers of idols, of fire and of stone. It was said that the Prophet himself had distinctly given directions that the Zoroastrians were to be treated exactly like ''the people of the book,'' i.e. the Jews and Christians, and that *jizyah* might also be taken from them in return for protection.'' **(''The Preaching of Islam'' by T. W. Arnold pp. 206-207)**

(2) ''Heraclius, ordered a fresh persecution of the Christians within his dominions, a persecution from which all the various Christian sects alike had to suffer. These terrible conditions may well have prepared men's minds for that revulsion of feeling that facilitates a change of faith. ''Side by side with the political chaos in the state was the moral confusion that filled the minds of the Christians; distracted by such an accumulation of disasters and by the moral agony wrough by the furious conflict of so many warring doctrines among them, they tended towards that peculiar frame of mind in which a new doctrine finds it easy to take root, making a clean sweep of such a bewildering babel and striving to reconstruct faith and society on a new basis. In other words the people of Persia, and especially the Semitic races, were just in the very mental condition calculated to make them welcome the Islamic revolution and urge them on to enthusiastically embrace the new and rugged creed, which with its complete and virile simplicity swept away at one stroke all those dark mists, opened the soul to new, alluring and tangible hopes, and promised immediate release from a miserable state of servitude.''

''But the Muslim creed was most eagerly welcomed by the townsfolk, the industrial classes and the artisans, whose occupations made them impure according to the Zoroastrian creed, because in the pursuance of their trade or occupations they defiled fire, earth or water, and who thus, outcasts in the eyes of the law and treated with scant consideration in consequence, embraced with eagerness a creed that made them at once free

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men, and equal in a brotherhood of faith." **(Ibid, pp. 207-208)**

(3) "For the Persian could find in the Qur'an many of the fundamental doctrines of his old faith, though in a rather different form: he would meet again Ahuramazda and Ahriman under the names of Allah and Iblis; the creation of the world in six periods; the angels and the demons; the story of the primitive innocence of man; the resurrection of the body and the doctrine of heaven and hell. Even in the details of daily worship there were similarities to be found and the followers of Zoroaster when they adopted Islam were enjoined by their new faith to pray five times a day just as they had been by the Avesta. Those tribes in the north of Persian that had stubbornly resisted the ecclesiastical organization of the state religion, on the ground that each man was a priest in his own household and had no need of any other, and believing in a "**supreme being**" and the immortality of the soul, taught that a man should love his neighbour, conquer his passions, and strive patiently after a better life -- such men could have needed very little persuasion to induce them to accept the faith of the Prophet.[10] Islam had still more points of contact with some of the heretical sects of Persia, that had come under the influence of Christianity."

'In addition to the causes above enumerated of the rapid spread of Islam in Persia, it should be remembered that the political and national sympathies of the conquered race were also enlisted on behalf of the new religion through the marriage of Husayn, the son of 'Ali with Shahbanu, one of the daughters of Yazdagird, the last monarch of the Sasanid dynasty. In the descendants of Shahbanu and Husayn the Persians saw the heirs of their ancient kings and the inheritors of their national traditions, and in this patriotic feeling may be found the explanation of the intense devotion of the Persians to the 'Alid faction and the first beginnings of Shi'ism as a separate sect."

That this widespread conversion was not due to force or violence is evidenced by the toleration extended to those who still clung to their ancient faith. Even to the present day there are some small communities of fire-worshippers to be found in certain districts of Persia, and though these have in later years often had to suffer persecution, their ancestors in the early centuries of the Hijrah enjoyed a remarkable degree of toleration, their fire-temples were respected, and we even read of a Muhammadan general (in the reign of al-Mu'tasim. A.D. 833-842), who ordered an imam and a Mu'adhdhin to be flogged because they had destroyed a fire-temple in Sughd and built a mosque in its place." **(Ibid, pp. 208-209)**

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10 (Ref. Dozy (1), p. 191)

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(4) "In the face of such facts, it is surely impossible to attribute the decay of Zoroastrianism entirely to violent conversions made by the Muslim conquerors. The number of Persians who embraced Islam in the early days of the Arab rule was probably very large from the various reasons given above, but the late survival of their ancient faith and the occasional record of conversions in the course of successive centuries, render it probable that the acceptance of Islam was both peaceful and voluntary. About the close of the eighth century, Saman, a noble of Balkh, having received assistance from Asad b. 'Abad-Allah, the governor of Khurasan, renounced Zoroastrianism, embraced Islam and named his son Asad after his protector: it is from this convert that dynasty of the Samanids (A.D. 874-999) took its name. About the beginning of the ninth century, Karim b. Shahriyar was the first king of the Qabusiyyah dynasty who became a Mussalman, and in 873 a large number of fire-worshippers were converted to Islam in Daylam through the influence of Nasir al-Haqq Abu Muhammad. In the following century, about A.D. 912, Hasan b. 'Ali, of the 'Alid dynasty on the southern shore of the Caspian Sea, who is said to have been a man of learning and intelligence and well acquainted with the religious opinions of different sects, invited the inhabitants of Tabaristan and Daylam, who were partly idolaters and partly Magians, to accept Islam; many of them responded to his call, while others persisted in their former state of unbelief. In the year A.H. 394 (A.D. 1003-1004), a famous poet, Abu'l Hasan Mihya., a native of Daylam, who had been a fire-worshipper, was converted to Islam by a still more famous poet, the Sharif al-Rida, who was his master in the poetic art."

"It was probably about the same period that the grandfather of the great geographer. Ibn Khurdadbih, was converted through the influence of one of the Barmecides, whose ancestor had been likewise a Magian and high priest of the great Fire Temple of Nawbahar at Balkh".

"Scanty as these notices of conversion are, they appear to have been voluntary, and the Zoroastrians would seem to have enjoyed on the whole toleration for the exercise of their religion up to the close of the 'Abbasid period. With the Mongol invasion a darker period in their history begins, and the miseries which the Persian Muslims themselves suffered seems to have generated in them a spirit of fenatical intolerance which exposed the Zoroastrians at times to cruel sufferings." **(Ibid, pp. 210-211)**

(5) "The history of the spread of Islam in the countries of Central Asia to the north of Persia presents little in the way of missionary activity. When Qutaybah b. Muslim went to Samarqand, he found many idols there, whose worshippers maintained that any man who dared outrage them would perish; the Muslim conqueror, undeterred by such

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superstitious fears, set fire to their idols; whereupon a number of persons embraced Islam. There is, however, but scanty record of such conversions in the early history of the Muslim advance into Central Asia; moreover the people of this country seem often to have pretended to embrace Islam for a time and then to have thrown off the mask and renounced their allegiance to the caliph as soon as the conquering armies were withdrawn, and it was not until Qutaybah had forcibly occupied Bukhara for the fourth time that he succeeded in compelling the inhabitants to conform to the faith conquerors.'' **(Ibid, p. 213)**

(6) ''The progress of Islam in Transoxania was certainly very slow: some of the inhabitants accepted the invitation of 'Umar-II (A.D. 717-720) to embrace Islam, and large numbers were converted through the preaching of a certain Abu Sayda who commenced this mission in Samarqand in the reign of Hisham (724-743), but it was not until the reign of Al-Mu'tasim (A.D. 833-842) that Islam was generally adopted there, one of the reasons probably being the more intimate relations established at this time with the then capital of the Muhammadan world, Baghdad, through the enormous numbers of Turks that had flocked in thousands to join the army of the caliph. Islam having thus gained a footing among the Turkish tribes seems to have made but slow progress until the middle of the tenth century, when the conversion of some of their chieftains of Islam, like that of Clovis and other barbarian kings of Northern Europe to Christianity, led their clansmen to follow their example in a body''. **(Ibid p. 214)**

(7) ''A strange legend is told of the conversion of Satuq Bughra Khan, the founder of the Muhammadan dynasty of the Ilik-Khans of Kashgar, about the middle of the tenth century. A prince of the Samanid house, Khwaja Abu'l-Nasr Samani, a man of great piety and humility of character, finding no scope for the exercise of his talent for administration, resolved to become a merchant, with the purpose of spreading the true faith in the lands of the unbelievers. Instead of trying to acquire a fortune by his commercial enterprises, he devoted all his gains to the furtherance of his proselytising efforts. One night the Prophet appeared to him in a dream, saying: ''Arise, and go into Turkistan where the prince Satuq Bughra Khan only awaits your coming to be converted to Islam''. The young prince had in a similar manner been warned in a vision to expect the arrival of an instructor in the faith, and when some days later he met Abu'l-Nasr Samani he was prepared to accept his teaching and become a Mussalman. This legend would appear to have been based on the historic fact that Islam made its way from the Samanid Kingdom into the neighbouring country of Turkistan, and the example of the ruler seems to have been followed by his subjects, for in A.D. 960 as many as 200,000

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tents of the Turks, i.e. probably the greater part of the Turkish population of Bughra Khan's kingdom, professed the faith of Islam''. **(Ibid, p. 215)**

(8) ''When at the close of the twelfth century, the Saljuq empire had lost all power except in Asia Minor, and when Muhammad Ghuri was extending his empire from Khurasan eastward across the north of India, there was a great revival of the Muslim faith among the Afghans and their country was overrun by Arab preachers and converts from India, who set about the task of proselytising with remarkable energy and boldness. The traditions of the Afghans represent Islam as having been peaceably introduced among them. They say that in the first century of the Hijrah they occupied the Ghur country to the east of Herat, and that Khalid b. Walid came to them there with the tidings of Islam and invited them to join the standard of the Prophet; he returned to Muhammad صلی اللہ علیہ وآلہ وسلم accompanied by a deputation of six or seven representative men of the Afghan people, with their followers, and these, when they went back to their own country, set to work to convert their fellow-tribesmen.'' (Ibid, p. 217)

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"ان هو الا ذكر للعالمين" (القرآن)

"(The Qur'an) is not but an advice for all worlds."

(Al-Qur'an)

PART-II

THE HOLY QUR'AN

AND ITS NON-MUSLIM CRITICS

"Being the communication of All-Wise, it is an INFALLIBLE Guide to CONDUCT " ***(Margoliuth)***

By

Mian Mohammad Imran-ul-Haq

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"ام یقولون افتره قل فاتو بعشر سور مثله مفتریت وادعوا من استطعتم من دون الله ان کنتم صدقین (13) فالم یستجیبوا لکم فاعلموا انما انزل بعلم الله وان لاالـه الا هو فهل انتم مسلمون؟"(14)

(القرآن)

"Or they say: 'He has invented it himself, say unto them, "Bring suraha like it invented and call on everyone you can beside Allah, If what you say be true. And if they answer you not, then know that it is revealed with Allah's knowledge and that there is no god but He. Will you then be of those who surrender?" ***(Al-Qur'an)***

Chapter 1

THE HOLY QUR'AN

"GOD'S LANGUAGE AND INFALLIBLE GUIDE"

(Margoliouth)

By

Mian Mohammad Imran-ul-Haq

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بسم الله الرحمن الرحيم

"انما المؤمنون الذين اذا ذكر الله وجلت قلوبهم واذا تليت عليهم آياته زادتهم ايمانا وعلى ربهم يتوكلون" (القرآن)

"They only are the (true) believers whose hearts feel fear when Allah is mentioned and when His revelations are recited unto them, they increase their faith, and who trust in their Lord."

(Al-Qur'an)

The Holy Qur'an — A divine book without any alteration.

(Sir William Muir)

THE HOLY QURAN - GOD'S LANGUAGE AND INFALLIBLE GUIDE

(1) He (the reader) will become gradually familiar with the Qur'an's claim to be a confirmation of earlier scriptures, he will observe how the Qur'an assumes a knowledge of the contents of those scriptures, and only later expands the individual narratives into something like connected stories. He now follows step by step the gradual unfolding of the full prophetic power; and when he comes to the polemic and the legislation he is readier to receive and understand them."

"He, the uninitiated enquirer; however, strenuous and sincere his purpose, will always be denied participation in the believer's joy because he is screened from it by the double veil of a printed page and a foreign idiom. Yes, a foreign idiom, for the Qur'an is God's revelation in Arabic."

"When appreciation rests upon these foundations, the charges of wearisome repetition and jumbled confusion become meaningless. Truth

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and incomprehensibility are not felt to arise." **("The Holy Qur'an", An Introduction with selection, p. 17 and pp. 25-27, by A. J. Arberry, London 1953).**

(2) "The Qur'an is God's language, and its eloquence miraculous; anyone who tries to rival it can prove that for himself. And being the communication of All-wise, it is an infallible guide to conduct; the authority for both statements and precepts is paramount. It is, therefore, absolutely and uniquely, consistent; inconsistency, which would have been the sign of human effort, cannot be found in it." ("In Introduction to the Koran" by Margoliouth, p. 83)

(3) "If the Qur'an were his own composition, other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Qur'an as an outstanding evidential miracle.;; ("Mohammedanism", by Prof. H. A. R. Gibb, London 1953, p. 33)

"The question of literary merit is one not to be judged on "a priori" grounds but in relation to the genius of the Arabic language; and no man in fifteen hundred years has ever played on that deep-toned instrument with such power, such boldness and such range of emotional effect as Muhammad صلی اللہ علیہ وآلہ وسلم did." **(Ibid, pp. 36-37).**

(4) "From its inception, an essential theme of Muslim theological thought has been that the only proper structure of society is to be found in a community which itself rests upon, and is shaped by, the full and final revelation which is the Qur'an." **("History and Future of Religious Thought" by P. H. Ashby, edn. 1963, p. 141)**

(5) "The Miracle of Islam par excellence is the Qur'an through which a constant and unbroken tradition transmits to us news of an absolute certainty. This is a book which cannot be imitated. Each of its expressions is comprehensive one, yet, it is of proper size, neither too long nor too short. Its style is original. There is no model for this style in Arab literature of the times preceding it. The effect which it produces on the human soul is obtained without any adventitious aid through its own inherent excellencies. The verses are equally eloquent all through the text, even they deal with topics such as commandments and prohibitions which must necessarily affect its tone. The stories of Prophets, descriptions of the beginning and the end of the world, enumerations and expositions of the divine attributes are repeated and repeated in a way which is so impressive that they do not weaken the effect. The text proceeds from one topic to another without losing its power. **Depth, sweetness, qualities which generally do not go together are found together here, where each rhetoric figure finds a perfect application..... How**

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could this marvellous be the work of Muhammad صلی اللہ علیہ وآلہ وسلم, an illiterate Arab, who in all his life composed only two or three verses, none of which reveals the poetic quality e.g. I am the Prophet, do not, lie, I am the son of Abdul Muttalib".

"Although the opponents of Islam were invited by Muhammad صلی اللہ علیہ وآلہ وسلم to compose a book similar to his own, or "at least a chapter (And if you are in doubt as to what we have sent down to our servant then produce a chapter like it". *Qur'an 2:24)* and although those who had the ability to express themselves with great eloquence were plentiful among the Arabs, yet, nobody was able to produce anything which could stand comparison with the Qur'an; they fought the Prophet with arms but failed to match the excellence of the Qur'an".

"For the book, besides perfection in method, proved itself beyond imitation, even in its substance. In it, among other things, we read a forecast of further events and a description of events which took place centuries before but were generally ignored. There are frequent references to be laws of nature, to various sciences, both religious and secular. We find there vast stores of knowledge which are beyond the capacity of the most intelligent of men, the greatest of philosophers and the ablest of politicians. **For all these reasons the Qur'an could not be the work of an uneducated man who had spent all his life in the midst of an unrefined society far away from men of learning and religion, a man who always insisted that he was but a man just like any others and as such unable to perform miracle unless he has the help of the Almighty Allah."**

"The Qur'an could have its sources only in Him Whose knowledge comprehends everything in heaven and earth".

"We have still another proof of the divine origin of the Qur'an in the fact that its text remained pure and unaltered through the centuries from the day of its delivery till to this day and will remain so, God willing as long as the Universe continues to exist..... Qur'an was not the production of Muhammad's own mind but the Book revealed to him by God."

"The repeated reading of the Qur'an produces no weariness but produces a sense of reverence and awe in one who reads it or hears it and that it can be readily learned by heart; so there are more 'hafizes' in Egypt than the number of people who can recite the Gospels by heart". ("An Interpretation of Islam" by Laura Veccia Vaglieri — translated from Italian by Dr. Aldo Caselli, Harvard College, Pennsylvania, p. 229)

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(6) "On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians..... But there is another proof of the Divinity of the Qur'an; it is the fact that it has been preserved intact through the ages since the time of its revelation till the present day ..... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it ..... It was, therefore, neither by means of violence of arms, nor through the pressure of obtrusive missionaries, that caused the great and rapid diffusion of Islam, but above all, through the fact that this book, presented by the Muslims to be vanquished with the liberty to accept it or reject it, was the book of God, could show to those in doubt and to those who remained stubborn." **("Apologie de I'Islamisme", by Prof. Laura Veccia Vaglieri, pp. 57-59).**

(7) "A book which is not content with being a theory adapted to the aspirations of our human nature, nor with fixing a code of sublime precepts which may or may not be applied, but which also provides a code of life, establishes the fundamental principles of our morality on a systematic and positive base, precisely formulates the duties of man towards himself and towards others by means of rules which are capable of evolution and compatible with the widest intellectual development, and which gives its laws a Divine sanction, surely deserves our most profound admiration, as its influence is continual and salutary on man." (Ibid, p. 88)

(8) "It must be acknowledged, too, that the Koran deserves the highest Praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity that its belief and trust in the one God of Heaven and Earth is deep and fervent and that ..... It embodies most of a noble and deep moral earnestness, a sententious oracular wisdom, and has proved that there are elements in it on which mighty nation and ..... empires can be built up." **("The Koran", by Rev. J. M. Rodwell, M. A., p. 15 London, 1918).**

(9) "So there has been no opportunity for any forgery or pious fraud in the Qur'an which distinguishes it from almost all other important religious works of ancient times ..... it is exceedingly strange that this illiterate person should have composed the best book in the language."

("Muhammadanism", by Basanta Coomar Bose, p. 4 Calcutta 1931)

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(10) "The Qur'an is the groundwork of Islam. Its authority is absolute in all matters of religion, ethics and science, equally as in matters of religion ..... the Qur'an is supreme and much of the sentences are so plain as to admit of no question, even among the contending sectarians." ("The Life of Mahomet", by Sir William Muir, Chapter : The Coran, P. VII, London 1903).

(11) "All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it." ("Traduction Francaise duCouran", by Edward Montet, Introduction, p. 53 Paris. 1929).

(12) "The Qur'an in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, pose an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation." ("The Wisdom of the Qur'an", by John Naish, M. A. Oxon D. D., Preface p. viii, Oxford 1937 edition).

(13) "The truth is, I do not find any understanding author who controverts the elegance of the Al-Quran, it being generally esteemed as the standard of the Arabic language and eloquence." ("Rise and Progress of Mohammedanism", by Dr. Henry Stubbe, p. 158, London, 1911).

(14) "The Qur'an admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character." ("In Introduction to The Koran", by Rev. J. M. Margoliouth, p. 99, London, 1981).

(15) "We must not be surprised to find the Qur'an the fountain-head of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Qur'an was responsible for great discussions, and to it was indirectly due the marvellous development of all branches of science in the Muslim world..... This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy need not be further discussed."

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"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical, astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations, Muhammad صلی اللہ علیہ وآلہ وسلم **repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshipped. How successfully Moslem people of all races pursued the study of astronomy is shown by the fact that for centuries they were its principal supporters. Even now many Arabic names of stars and technical terms are in the use. Medieval astronomers in Europe were pupils of the Arabs....."**

"In the same manner the Qur'an gave an impetus to medical studies and recommended the contemplation and study of Nature in general." **("New Researches into the Composition and Exegesis of the Qur'an", by Hartwig Hirschfeld, Ph.D., M.A.R.A.S., p. 9, London 1902)**

(16) "The Qur'an spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organised body, animated by the ideas for beyond that which had until then ruled the Arabian mind. And its eloquence was so perfect that it created a civilised nation out of savage tribes, and shot a fresh woof into the warps of history." **("Culturgeschichte des Orients" by Von Kremer, (trans.) p. 229).**

(17) "The Qur'an abounds with arguments drawn from Nature and Providence with a view to prove the existence of God as the Supreme Ruler, and enforces His sovereign claim on the obedience and gratitude of mankind..... There is probably in the world no other work which has remained thirteen centuries with as pure a text." ("Lie of Mahomet" by S. W. Muir, p. 188).

(18) "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness". ("Bonaparte et "Islam", France, pp. 105-125 by Cherfils).

(19) "If a book comes from the heart, it will contrive to reach other hearts; all art and autocrat are of small amount to that. One would say the primary character of the Qur'an is this of its genuineness, of its being a *bonafide* book. Sincerity, in all senses, seems to me the merit of the Koran; what has rendered it precious to the wild Arab men. It is, after all, the first and the last merit in a book; gives rise to merits of all kinds, — nay, at bottom, alone can

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give rise to merit of any kind" ("The Hero as Prophet" by T. Carlyle, pp. 65, 67 : Chapman & Hall, London).

(20) "All the same, if a book is to be gauged by its net results by the effect it has produced on all that is deepest and best in human nature — then the Koran must necessarily take high rank as one of the world's greatest works. As God's word, there is a sanctity in the Koran for every Moslem that exceeds the reverence of the Christian for the Bible, as much as the fiery splendour of the sun surpasses the cold pale glamour of the moon." ("Islam" by A. G. Leonard, p. 105, 100)

(21) "Though the youngest of the epoch-making books, the Koran is the most widely read book ever written." **("History of the Arabs" by Hitti, p. 126 edn. 1961)**

(22) "..... The whole of the Qur'an, therefore, as most probably the original delivered by the lips of Mahomet, forms a clear index to his feelings." **("Islam and its Founder", by R. W. Stobart, p. 77)**

(23) "..... it embodies much of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and conquering..... empires can be built. ("The Koran" — J. M. Rodwell, edn. 1918, p. 15)

(24) "In the early stages of his Prophethood, Muhammad صلی اللہ علیہ وآلہ وسلم was ridiculed and mocked and 'accusations of sorcery' and of 'downright fraud' were laid on him. It was asked 'if he really was the Prophet of God, why did he bring no sign to confirm his statements?' However, Muhammad صلی اللہ علیہ وآلہ وسلم stressed that the Qur'an, with its inimitable language, was itself the sign he brought". **("Islam", by Alfred Guillaumme, pp. 30-31 edn. 1963).**

(25) "The Qur'an is one of the world's classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence. When it is read aloud or recited it has an almost hypnotic effect." (Ibid, p. 73)

(26) "The most outstanding feature of it (the Qur'an) is that it is a thoroughly human book. It throbs with the aims, ideals, hopes, passions, and faults of a very human man. It is because of this that the Koran when recited never fails to touch a chord in other human

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hearts." ("The Expansion of Islam", by W. W. Cash, p. 80, (edn. 1928).

(27) "We have a contemporaneous book, absolutely unique in its origin and in its preservation, on the authenticity of which no one has ever been able to cast a serious doubt." ["The Messenger" by R. V. C. Bodley, 1954 edn., p. 1 (Introduction)]

(28) "The Qur'an is a remarkable book. It reflects Muhammad ﷺ Yet there are few people outside Muslims or students of Islam who had any idea what Qur'an is..... To analyse Muhammad's character, to appreciate the scope of his achievements and to measure his sensitivity, a study of the Qur'an is essential." **("Ibid, p. 196).**

(29) "What is important is that the Qur'an is the only book which has survived for over 1,200 years with an un-adulterated text. Neither in the Jewish religion nor in the Christian is there anything which faintly compares to this. The Qur'an suffers greatly from translation. In addition to its delivery and its subject, it depends a great deal on its phraseology..... **Qur'an loses its inspiring rhythm when taken out of Arabic. To any one who has not heard the sonorous majesty of an Arab reciting the Qur'an or listened to the call to prayer from the minaret of a mosque, it is impossible to convey what the book lacks in English, or french or German. It is like Shakespeare in a foreign tongue or Wagner in Italian. It was undoubtedly this book which helped these men to conquer a world greater than that of the Persians or Romans in as many tens of years as these predecessors had taken centuries. While the Phoenicians had gone far afield and established themselves wherever there was trade, whereas the Jews had also gone abroad but as fugitives or captives, these Arabs, with their Book, came to Africa and then to Europe as kings!" (Ibid, pp. 199-201).**

(30) "The Qur'an is the only miracle performed by Mahomet. Its literary beauty, its irradiation, an enigma even today, have the power of putting those who recite it into a state of fervour, even if they are the least pious..... There is little doubt that each verse of the Qur'an even though it related to some insignificant thing in his private life, shook him profoundly to the depths of his soul. Undoubtedly, too, it is there that one should look for the secret of his influence and his prodigious success." **("The Life of Mahomet", by E. Dermenghem, 1930 edition, p. 249).**

(31) "(The Koran) is generally vigorous and sublime so as to justify the observation of the celebrated Goethe, that the Qur'an is a work with whose dullness the reader is at first disgusted, afterwards attracted by its charms, and finally, irresistibly revised by its many beauties. The Qur'an is the general code of the Muhammadans; a

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religious, social, civil, commercial, military, judicial, criminal, penal code; it regulates everything, from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of all to those of each individual; from the interests of man to those of society; from morality to crime; from punishment here to that in the life to come. The Qur'an, consequently, differs materially from the Bible, which, according to Combe, "contains no system of theology, but is composed chiefly of narratives, descriptions, sublime effusions of devotional emotions, and much sound morality, bound together by no striking logical connection." Among many excellencies of which the Qur'an may justly boast are two eminently conspicuous: the one being the tone of awe and reverence which it always observes when speaking of or referring to the Deity, to whom it never attributes human frailties and passions; the other the total absence throughout it of all impure, immoral and indecent ideas, expressions, narratives and blemishes which, it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures. So exempt, indeed, is the Qur'an from these undeniable defects, that it needs not the slightest castration, and may be read, from beginning to end without causing a blush to suffuse the cheek of modesty itself." ("Apology for Muhammad صلى الله عليه وآله وسلم and the Koran", by J. Davenport, 1882 end. pp. 64, 70 & 78)

(32) "The Koran commands relief of the oppressed, protection of the defenceless, mercy to the orphans and kindness to animals. It enjoins the strict performance of engagements, even though entered into with members of a hostile creed; in humiliating contrast with the policy of Catholic Rome, whose children were perpetually absolved from the observance of contracts concluded with infidels. It denounces awful penalties against the murderer and the suicide. In its pages the profound deference that usually attaches to aristocratic birth and distinguished station is ignored; titled insolence is not permitted to assert superiority over the unpretending worshipper and the monarch and the beggar meet as brethren before the throne of Almighty God." ("History of the Moorish Empire in Europe" by S. P. Scott, p. 110).

(33) "To seek knowledge is a duty for every Muslim man and woman. Seek knowledge even though it be in China. The savants are the heirs of the Prophets. These profound words of the great reformer are an indisputable contradiction to those who seek and exert themselves in putting the responsibility of the intellectual degradation of Muslims upon the spirit of the Qur'an. Let them read and meditate upon this great Book and they will find in it, at every passage, a

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constant attack upon idolatry and materialism; they will read that the Prophet incessantly called the attention and the meditation of his people to the splendid marvels, to the mysterious phenomenon of creation. The incredulous, skeptical and unbelieving may convince themselves that the importance of the Book and its doctrine was not to throw back, eventually, the intellectual and moral faculties of a whole people. On the contrary, those who have followed its counsels have been, as we described in the course of this study, the creators of a civilization which is astounding unto this day." ("Contribution des Arabes au Progres des Sciences Medicales", by Dr. A. Bertherand, Paris, 1883, p. 6)

(34) "From the literary point of view, the Qur'an is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned none has yet succeeded."

"..... that this has remained the same, without any change, or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments." ("The Construction of the Bible and the Qur'an", by F. F. Arbuthnot, London 1885, p. 5)

(35) "It (the Qur'an) is a literal revelation of God, dictated to Muhammad صلی اللہ علیہ وآلہ وسلم by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad صلی اللہ علیہ وآلہ وسلم, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad (S.A.W.) could never have gathered of his own accord." **("Towards Understanding Islam", by Harry Gaylord Dorman, p. 3, New York 1948)**

(36) "Whenever Muhammad صلی اللہ علیہ وآلہ وسلم was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Qur'an and its incomparable excellence as proof of its Divine origin. **And, in fact, even for those who are non-Muslims nothing is more marvellous than its language which with such apprehensible plentitude and a grasping sonority with its simple audition revised with admiration those primitive peoples so fond of eloquence. The ampleness of its syllables with a grand cadence and with a remarkable rhythem have been of much moment in the conversion of the most**

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hostile and the most sceptic". ('L' Emseignement de I' Arab au College de France, in Lecon'd overture for 26th April 1909, by Paul Casanova).

(37) "The Qur'an abounds in excellent moral suggestions and precepts; its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. **This fragmentary construction yields texts, and mottos, and rules complete in themselves, suitable for common men in any of the incidents of life." ("A History of the Intellectual Development of Europe", by John William Draper, Vol. I, pp.. 343-44).**

(38) **"The Koran is probably the most often read book in the world, surely the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to acstasies of faith. The Koran was revealed to Muhammad صلی اللہ علیہ وآلہ وسلم between the years 610 and 632 in the cities of Mecca and Medina..... It was this message that swept away idols, and inspired men to revolutionise their lives and their nations. The Christians or Jews who read the Qur'an find themselves in familiar grounds a good deal of time..... The Qur'an is remarkably down to earth on its discussion of the good life."**

"It is this combination of dedication to one God, plus practical instruction, that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to the Koran." ("An Article entitled "Islam, the Misunderstood Religion" by James A. Michener, published at p. 79 of the June, 1955 issue of The Reader's Digest).

(39) "It is more read than any other book in the world. The Christian Bible may be a world best-seller, but millions of followers of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم read or recite long sections of Al-Qoran five times a day, every day of their lives, from the time they can talk." **("The Faith Men Live By", by Charles Francis Poter, p. 81, Kings Wood Surrey, 1955).**

(40) "It must, however, be borne in mind that the Koran plays a far greater role among the Muhammadans than does the Bible in Christianity in that it provides not only the canon of their faith, but also the text-book of their ritual and the principles of their Civil Law."

"It must not, however, be forgotten that the central doctrine preached by Muhammad صلی اللہ علیہ وآلہ وسلم ... was the unity of God, and that

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the simplicity of his creed was probably a more potent factor in the spread of Islam than the sword of the Ghazis". ("Introduction to the Koran", by E. Denison Ross — Publishers: George Sale, London pp. v-vii)

(41) "The Koran is a Divine Book which from the day of its revelation through the message of the Arabian Prophet and Apostle of God, up to this moment, has undergone no alteration whatever." ("Life of Muhammad صلی اللہ علیہ وآلہ وسلم" by Sir William Muir; Dr. Hughes' "Dictionary of Islam").

(42) "When a long period of conquests scattered the Arabs to the farthest East and to the farthest West, their spoken language might deviate from its pristine purity, slurring over unaccented syllables and dropping terminations. But the fine idiom of their forefathers, as deposited in the Koran, remained the language of their prayer and their pious meditation, and thus lived on with them, as a bond of unity, an object of national love and admiration, and a source of literary development, for all times." **(Dr. Hughes' Dict. of Islam pp. 526-30).**

(43) "Similarly he did not compose the revelations spoken by his lips: rather they were delivered to him by an angelic messenger." (Encyclopedia Americans, International edition, Vol. 15 under the head "Islam", p. 493)

(44) "There is probably no other book in history, including the Bible, that has been so much studied or commented upon." **(Ibid, p. 494 under the head "The Koran")**

(45) "The sacred book of the Muslims, the Koran, is composed of the revelations that came to Muhammad صلی اللہ علیہ وآلہ وسلم in piecemeal fashion at varieus times after his call to prophethood". (Ibid, p. 494)

(46) "From a literary point of view, the Qur'an is the best poetical work of the East. It is confessedly the standard of the Arabic Language and abounds in splendid imagery and boldest metaphors..... But the injunctions of the Qur'an were not confined to religious and moral duties. "From the Atlantic to the Ganges", says Gibbon, "the Qur'an is acknowledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence, and the laws which regulate the actions and property of mankind are governed by the immutable production of the will of God..... The religion thus established by the Qur'an is a stern and severe monotheism; it has nothing abstract." ("The Message of the Qur'an" by John Davenport, p. 231)

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(47) "No book in the world other than the Qur'an can be credited with keeping alive a language for thirteen hundred years. But what is more, while the Christian religion was slowly drifting away for the lofty ideal of its founder in the Middle Ages of 'Faith', the Moors along the whole of the Mediterranean shore and in Spain — down to their defeat by Charles Martel at the battle of Tours, (A. C. 732) — had become the leaders of civilization and of scientific progress. Mathematics, Astronomy, Physics and Medicine had all made astonishing progress, and had attracted all the greatest philosophers and thinkers of the world to their museums and lecture halls." ("Muhammad's View of a Future Life" published in the "Two Worlds", Manchester, for Agust 10, 1940, by Geo Lindsay Johnson)

(48) "The vindication of the matchless literary position of Revelation was more important to Islam than to Christianity because only the Muslims possess the unmediated word of God. The Christians had his scripture in translation and had not been taught to look upon the original as actual discourse in the Lord's own tongue. Besides, the Bible could not 'escape' being judged against the Greco-Roman literary tradition while the Qur'an stood out in Arabic as un unprecedented phenomenon for the critical valuation for which no standard existed. Therefore in Christianity, the ready admission of the formal imperfection of Scripture." ("A Tenth-Century Document Arabic Literary Theory" by Gustove E. Von Grunebaum, pp. XIV & XV)

(49) "The pagans urged him to give them a sign in proof of his mission. True, every prophet is given a miracle — Moses threw his staff and it turned into a snake; Jesus blew life into a bird of clay — but Muhammad's miracle is the fact of Revelation — the Book itself, a miracle superior to those of his predecessors is that it is permanent while theirs were passing, consequently the Prophet must not be made the object of a cult. He will intercede for the faithful on the Day of Judgement, but only by permission of the Lord." ("Muhammadan Festivals" by Gustove E. Von Grunebaum, London, 1988, p. 3, 67,-68)

(50) "It was in totally objective spirit, and without any preconceived ideas that I first examined the Koranic. Revelation. I was looking for the degree of compatibility between Koranic text and the data of modern science. I knew from translations that the Koran often made allusion to all sorts of natural phenomena, but I only had a summary knowledge. It was only when I examined the text very closely in Arabic that I kept a list of them at the end of which I had to acknowledge the evidence in front for me: the Koran did not contain a single statement that

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was assailable from a modern scientific point of view."

"I repeated the same test for the old Testament and the Gospels, always preserving the same objective outlook. In the former I did not even have to go beyond the first book, Genesis, to find statements totally out keeping with the cast-iron facts of modern science."

"What strikes us today when we are faced with such contradictions and incompatibilities with well-established scientific data, is how specialities studying the texts either pretend to be unaware of them, or else draw attention to these defects then try to camouflage them with dialectic acrobatics." **("The Bible, The Koran and Science", p. 15, by Dr. Maurice Bucaille).**

(51) "One can only regret an attitude which, in the fact of all logical reasons, upholds certain passages in the Biblical scriptures even though they are riddled with errors. It can exercise an extremely damaging influence upon the cultivated mind with regard to belief in God. Experience shows, however, that even if the few are able to distinguish fallacies of this kind, the vast majority of Christians have never taken any account of such incompatibilities with their secular knowledge, even though they are often very elementary..... The Qur'an is finally the revealed Book of God, who took upon Himself to 'guarantee' that His finally revealed message, the Qur'an, shall never be distorted by men but retain its pristine purity for all time. Since this has been assured to mankind by God, there is thus logically no need for mankind to have new Prophet. I throw challenge to mankind to prove how anybody 1400 years ago could have spoken with such accuracy about the facts of science which were discovered only in recent time." **(Ibid, pp. 55, 59)**

(52) "A serious study of Islam shows that for 1,400 years the ideals of the Qur'an have contributed in large measure to the spiritual welfare of Muslims". **("Muhammad — A Biography of the Prophet", by Karen Armstrong, p. 44)**

(53) "The Muslims found the Qur'an quite astonishing: it was unlike any other literature they had encountered before. Some, as shall see, were converted immediately, believing that divine inspiration alone could account for this extraordinary language. Those who refused to convert were bewildered and did not know what to make of this disturbing revelation. Muslims still find the Qur'an profoundly moving. They say that when they listen to it they feel enveloped in a divine dimension of sound, rather like Muhammad صلی اللہ علیہ وآلہ وسلم on Mount Hira when he experienced the embrace of the angel or when, later, he saw this supernatural being filling the entire sky whichever way he looked."

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"Western people find this very difficult to understand. We have seen that even the likes of Gibbon and Carlyle, who were reasonably sympathetic to Islam, were baffled by the Qur'an..... There is something about Arabic which is incommunicable in another idiom: even the speeches of Arab politicians sound stilted, artificial and alien in an English translation. If this is true of ordinary Arabic, or mundane utterance or conventional literature, it is doubly true of the Qur'an which is written in highly complex, dense and allusive language. Even Arabs who speak English fluently have said that when they read the Qur'an in an English translation, they feel that they are reading an entirely different book." **(Ibid, p. 49)**

(54) "It is not meant to be read like other books. If approached in the right way, believers claim, it yields a sense of divine presence. This is difficult for somebody who has been brought up in the Christian tradition to understand because Christians do not have a sacred language, as Sanskrit, Hebrew and Arabic are sacred to Hindus, Jews and Muslims..... Frequently they sway backwards and forwards while they recite, as though they were blown by the breath of God's spirit..... Muslims also encounter a sense of *barakah* (blessing) in the holy words of God in the Qur'an. Like the Eucharist, it represents a Real Presence of the divine Word in our midst; in it God has expressed Himself in human form. The power of the Qur'an can be seen from the fact that many people within the Islamic empire abandoned their own languages in order to adopt the sacred tongue of the holy book..... Non-Muslims, however, will find the Qur'an a valuable source of information about Muhammad صلی اللہ علیہ وآلہ وسلم. Even though it was not officially compiled until after his death, it can be regarded as authentic. **("Ibid, p. 50)**

(55) "The extreme beauty of the Qur'an seems to have penetrated people's reserve..... One day, the Quraysh decided to try a new tack and they sent Utba ibn Rab'ia of Abd Shams to make a deal with Muhammad صلی اللہ علیہ وآلہ وسلم if he promised to keep quiet they would give him anything he wanted: money, position — even kingship. If this is true, it is a mark of their desperation: money was almost a sacred value to many of the Quraysh and they had an in built loathing of supreme authority and institutions like kingship. Muhammad صلی اللہ علیہ وآلہ وسلم waited until Utba had finished speaking and then said: 'Now, listen to me' Utba sat back put his hands behind him and, leaning on them, listened attentively while Muhammad صلی اللہ علیہ وآلہ وسلم began to recite Sura 41, which describes a barrier that some of the Quraysh were putting up in their hearts to prevent the divine message from entering their souls:

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"Most of them have turned away and do not give ear
They say, 'Our hearts are veiled from that thou callest us to,
and in our ears is a heaviness,
and between us and thee there is a veil"

.....Utba found it very difficult to describe what had happened to him, when he had listened to the beauty of the words. He could only say what it had *not* been like. It was different from any kind of inspiration that the Arabs had known before: it was not like poetry, the incantations of a magician or the unintelligent oracles of the *kahin*. It is interesting that none of Muhammad's opponents accused him of faking the revelations: something strange was obviously going on that they could not explain. Finally Utba warned the Quraysh: 'Take my advice and do as I do, and leave this man entirely alone, for, by God, the words which I have heard will be blazed abroad."

"At one level one can say that Muhammad صلی اللہ علیہ وآلہ وسلم had discovered an entirely new literary form, which some people were ready for but which others found shocking and disturbing. It was so new and so powerful in its effect that its very existence seemed a miracle, beyond the reach of normal human attainment, Muhammad's enemies are challenged to produce another work like it; its unique character was proof of its divine origin and its verses were 'signs' providing a sacramental encounter with God. Muslims still experience a mysterious presence when they recite the Qur'an or sit in front of the texts from the holy book that decorate the walls of their mosques. We have seen that it is as central to Muslim spirituality as Jesus, the Word of God, in Christianity..... The Qur'an, therefore, is more than an imparting of privileged information, it is a symbol similar to the symbols of the Torah, the Person of Christ or the sacraments, which people in other traditions have cultivated as 'signs' of the divine in our midst."

"The idea of a text, a work of art or a piece of music (i.e. the Qur`an) yielding a 'Real Presence' or an experience of transcendence has recently inspired Western critics like George Steiner and Peter Fuller. When Ibn Ishaq and the other early biographers speak of Islam 'entering the heart' of somebody who listened attentively to the Qur'an, breaking down his reserves of prejudice or fear, he is perhaps suggesting something similar to the aesthetic experience described by Steiner in his book *Real Presences : Is there anything in what we say?* Those of us who find it difficult to see any beauty in the Qur'an have probably experienced in our own traditions what Steiner calls 'the indiscretion of serious art and literature and music', which 'queries the last privacies of our existence'. **Such art, Steiner argues, tells us in effect: 'change your life'. It is an**

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encounter with a transcendent dimension that breaks into 'the small house of our cautionary being.' Once we have listened to the summons of such art, this house is no longer 'habitable in quite the same way as it was before." *(Cf. "Real Presences: Is There Anything in What We Say? by George Steiner, pp. 142-3) [London, 1989]* Steiner does not believe in God and he suggests that for many people art represents the only possibility of transcendence in a skeptical world. Obviously there are important differences between his theory and the experience of the Muslims who felt that their lives had been irrevocably changed by the beauty of the Qur'an, but the testimonials of these first encounters with the sacred book of Islam does suggest a similar unsettling of sensibility, an awakening and a disturbing glimpse of enrichment that penetrates cautionary barricades..... His theory may give us some inkling of the remarkable effect of this classic work of Arabic literature. Muhammad as poet and prophet, and the Qur'an as text and theophany must be one of the most striking instances of the kinship of the religious and the artistic experience."

"Without this invasion or 'annunciation', as Steiner calls it, it is most unlikely that the early Muslims community would have been able to make the frightening break with the past, violate deep sanctities and overcome inherent prejudice. The beauty of the Qur'an had resonated with something deeply buried within them and also pointed beyond itself, like the 'signs' it described. It was able to reach these privacies and encourage the Muslims to change their lives at a level that was far deeper than the rational. Muslims today would claim that the miracle of the Qur'an consists in its ability to continue to have this effect on people today, even on those who are not native Arabic speakers ..... Reading or listening to the Qur'an is not a cerebral experience to get information or to receive a clear directive, but a spiritual discipline."

"Not only is the beauty of the Arabic inaccessible in translation, but it demands an approach that is foreign to many of us. To confine oneself to a cerebral external reading without being nudged by the quality of the Arabic to look for the ineffable that lies beyond speech is likely to be a desolating experience, particularly if the reading is undertaken in a hostile spirit or from a vantage point of imagined superiority — as, for example, we found in Gibbon: this is not the receptive, creative spirit that will yield any kind of aesthetic experience."

"Towards the end of 616 the Qur'an made its most surprising convert. Deciding that it was time to kill Muhammad ﷺ Umar ibn al-Khattab strode through the streets of Mecca, sword in hand, to a house

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at the foot of Mount Safa where he knew that the Prophet was spending the afternoon. He did not know that his sister Fatimah and her husband Sa'id (the son of Zayd the *Hanif)* had become Muslims and that, thinking that Umar was safely out of the way, they had invited Khabbab ibn al-Aratt, the Muslim blacksmith, to come and recite the most recent sura to them. But on his way to Mount Safa another secret Muslim of his clan accosted Umar and to deflect him from his purpose told him to go back home to see what was happening in his own house. Umar went back at a run and heard the words of the Qur'an issuing from his own window as he turned into his street. 'What was that balderdash?' he roared as he entered the house. Khabbab hastily retired to an upstairs room, as Umar burst in upon Fatimah and Sa'id and beat his sister, knocking her to the ground. But as soon as he saw her blood he must have felt ashamed; at any rate a change came into his face. He picked up the manuscript that Khabbab had dropped in his haste and began to read the opening verses of Sura 20, being one of the few Quraysh who could read and write fluently. **'How fine and noble is this speech!.** he said wonderingly, and this **Muslim Saul of Tarsus was felled not by a vision of Jesus, the Word, but by the beauty of Qur'an which reached through his passionate hatred and prejudice to an inner receptivity that he had not been aware of.** Immediately, Umar grabbed his sword again, ran through the streets of Mecca to Mount Safa and burst into the house where Muhammad صلی اللہ علیہ وسلم was..... Muhammad صلی اللہ علیہ وسلم seized him by his cloak: 'What has brought you, son of Khattab?' he asked. Umar reply: 'O apostle of God, I have come to you to believe in God and His apostle and what he has brought from God.' *(Cf. in Guillaumme (trans. and ed). ''The Life of Muhammad'' p. 157)* Muhammad صلی اللہ علیہ وآلہ وسلم gave thanks so loudly that everybody in the large house (who had hidden in terror at Umar's approach) realised what had happened.'' **(''Muhammad — A Biography of the Prophet'', by Karen Armstrong, pp. 125-128)**

(56) ''After the *hijra* to Medina, the Qur'an changes as Muhammad صلی اللہ علیہ وآلہ وسلم begins to take more and more decisions of a political or social nature The poetry of incoherence, the suras that stammer ineffable truths, are replaced by more practical verses, laying down new legislation or commenting on the current political situation. But this does not mean, as some of his Western critics have suggested, that Muhammad's pure vision had been contaminated by a lust for power. Whatever the Qur'an is discussing, the transcendent point of reference is kept vividly before the mind. It has been said that there is not a single Qur'anic concept that is not theocentric: it remains strikingly God-centred. At each point, the Qur'an presents Muslims with the great challenge: are they going to surrender to God's will in faith or fall back on their own limited viewpoint? However mundane some of the statements may seem in

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translation, in the original Arabic a tone of grandeur is maintained. The music and word-order all help to elevate some of the more prosaic imagery — of the market, for example, when it speaks of striking a good bargain with God — and subsumes it into the divine order. Integration remains the chief experience: when Muslims listen to a short passage, they are reminded of the whole. The constantly repeated phrases and allusions, which can seem so tedious in translation, bring other passages to mind and help to concentrate the mind on the essential point." **(Ibid, p. 166)**

(57) "I have drawn attention to the Qur'an as a medium for the general publication of general orders on victory or defeat, in rebuke of backwardness or cowardice, in applause of constancy and courage. But, it was not merely in respect of military affairs that the Revelations contain comments and commands scattered through its Suras, we have to some extent, the archives of a theocratic government in all its departments. The conduct of the disaffected, the treatment of allies, the formations of treaties, the acceptance of terms and other political matters, not infrequently found a place among the divine messages. Liberality in contributing towards the expenses of war is continually inculcated. The elements of a code, both civil and criminal, are also introduced. Punishments for certain offences are specified and a mass of legislation laid down for the tutelage of orphans for marriage, divorce, sales, bargains, wills, evidence, usury and other similar concerns. Further, there are copious instructions for the guidance of the believer in his private life and special provisions regulating the intercourse of Muhammad صلی اللہ علیہ وسلم with his people and his family. **These all partake of the essential character of the Quran, being in the form of a revelation direct from Heaven. Throughout this, which may be styled the administrative portion of the Qur'an, are interspersed passages inculcating piety and virtue, denouncing infidelity and vice, and containing directions for social and religious duties." ("Life of Muhammad" by William Muir pp. 341-342)**

(58) "In the text as it has come down to us the various readings are few and unimportant and its (Quran's) genuineness is above suspicion. We shall see, moreover, that the Qur'an is an exceedingly human document, reflecting every phase of Muhammad's personality and standing in close relation to the outward event of his life, so that we have materials of unique and incontestable authority for tracing the origin and development of Islam, such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion." ("A Literary History of the Arabs", by Reynold A. Nicholson p. 143)

(59) "The Muhammadans regard their Qur'an with a reverence which not a few Christians pay even to their Bible. It is

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admitted every where as the standard of all law and all practice; the thing to be gone upon in speculation and life; the message sent direct out of Heaven which this earth has to conform to and walk by. For twelve hundred years has the voice of this book at all moments kept sounding through the ears and hearts of so many men. We hear of Muhammadan doctors that had read it seventy thousand times."

"If a book came from the heart, it will contrive to reach other hearts; all art and autocrat are of small amount to that. One would say the primary character of the Qur'an is this of its genuineness, of its being a bonafide book." ("On Heroes, Hero-Worship and the Heroic in History" by Thomas Carlyle, London, 1911, pp. 59-60

(60) **"Sincerity, in all senses, seems to be the merit of the Qur'an, what had rendered it precious to the wild Arab men. It is, after all, the first and last merit in a book; gives rise to merits of all kinds — nay, at bottom, it alone can give rise to merit of any kind." (Ibid, pp. 280-302)**

(61) **"The Quran contains pure, elevated and benignant precepts, which in the words of Dr. Stengass 'is one of the grandest Books ever written' and in the words of Goethe 'attracts, astounds and enforces our reverence'." ("Life of Muhammad" by Washington Irving, p. 163)**

(62) "When many years ago I read the Qur'an in English translation, I was much moved by its noble inspiration and, as I have from time to time heard the devout Muslims recite the Qur'an, **mine eyes have been again and again touched with tears.** Mr. Wells has read widely but he has not abandoned crude conception regarding the Islamic ideal which has been a shaping power in East and West." **("Islam was Misunderstood by H. G. Wells" — An Article published in the "Star of India" Calcutta by the great Sindhi Scholar, Professor T. L. Vaswani and reproduced in the "Islamic Review". Feb. 1938)**

(63) **"Himself an unschooled man, Muhammad صلی اللہ علیہ وآلہ وسلم was nevertheless responsible for a book still considered by one-sixth of mankind as embodiment of all science, wisdom and theology."**

"The arrangement of Surahs (Quranic chapters) is mechanical, in the order of their length. The Meccan Surahs, about ninety in number and mostly short, incisive, fiery, impassioned in style and replete with prophetic feeling. In them, oneness of Allah, His attributes, the ethical duties of man, and the coming retribution constitute the favourite themes."

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"The Madinese Surahs the remaining twenty-four (about one-third of the contents of the Qur'an) were sent down *(unzilat)* in the period of victory, are mostly long, verbose and rich in legislative material. In them theological dogmas and ceremonial regulations relating to the institution of public prayer, fasting, pilgrimage and the sacred months are laid down." **(History of the Arabs" by P. K. Hitt, p. 124)**

(64) "The Qur'an thus envisages the trouble of the time as due primarily to religious causes, despite their economic, social, and moral undercurrents, and as capable of being remedied only by means that are primarily religious. In view of the success of Muhammad's efforts, he would be a bold man who would question the wisdom of the Qur'an". **("Muhammad at Mecca" by Montgomery Watt, p. 80)**

(65) **"Well then, if the Quran were his own composition, other men could rival it. "Let them produce ten verses like it. If they could not (it is obvious that they could not) then let them accept the Quran as an outstanding Providential miracle."** ("Muhammadanism" **by H. A. R. Gibb, London 1953 edn., p 33)**

(66) **"The Koran is the last edition and the most perfect text. It is therefore the standard by which the truth of earlier revelations is to be measured. It is to confirm what is genuine in these and invalidate them when they differ from it, where they have been falsified** ***(Koran 4:46; 5:13, 41: cf. 275)*** **by their depositories. For this reason Muhammad (S.A.W.) was to call himself the "Seal of the Prophets" (Koran 33:40). ("The Pursuit of Salvation in Islam" by R. Caspar, P. B., Chapter II, Part-II, p. 137)**

(67) 'But in Islam Muhammad صلی اللہ علیہ وآلہ وسلم is only the mouthpiece of revelation. The Qur'an is the Word of Allah. Every Sacred Book, just because it is sacred, is certain to make a deep impression on the cultural life of the community which reverses it. **Yet in some ways the Quran has entered even more deeply into the life of the Muslim community than any other scripture has done in the older religious groups."**

"..... but it was the Book: the Qur'an, not the person Muhammad صلی اللہ علیہ وآلہ وسلم, which was the significant factor in forming the mould in which Islamic system took shape." **("The Quran as Scripture" by Arthus Jerry, New York 1952 edn. p. 4)**

(68) "The style of the Qur'an is generally beautiful and fluent, especially where it imitates prophetic manner and scripture. It is concise and often obscure, adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions and in many places, especially where majesty and attributes of God are described, sublime and

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magnificent.''

''..... He must have a very bad ear who is not uncommonly moved with the very cadence of a well-tuned sentence: and Muhammad صلی اللہ علیہ وسلم seems not to have been ignorant of the enthusiastic operation of the rhetoric on the mids of men for which he has not only employed the utmost skill in his revelations, to preserve dignity and sublimity to style which might seem not unworthy of the majesty of that Being Whom he gave out as the author of them''. **(''The Quran — The preliminary Discourse'' by George Sale, p. 48)**

(69) ''I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness.'' (''Autobiography'' of Napoleon Bonaparte, p. 377)

(70) ''''**The spread of Islam in a most amazing way and with a terrific speed which dazzled the Christian world are enough to confirm that Muhammad صلی اللہ علیہ وآلہ وسلم was true and that the book which he gave to his followers was true and revealed.'' (''Muhammad at Mecca'' by Montgomery Watt, p. 52)**

(71) ''The Qur'an undoubtedly gave a great impetus to learning, especially in the field of natural science: and, if, as some modern writers have declared, the inductive method, to which all the practical modern discoveries are chiefly owing, can be traced to it, then it may be called the cause of modern scientific and material progress.'' (''Islamic Culture'', by Marmaduke Pickthall, p. 211)

(72) ''It may be reasonable claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, (i.e. Translation) **that inimitable symphony, the very sounds of which move men to tears and ecstasy.** It is only an attempt to present the meaning of the Qur'an — and per adventure something of the charm — in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so. **(''Holy Quran'' translated by Marmaduke Pickthall, under the head 'Translator's Foreword', p. 1)**

(73) ''He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of the people. On their return to

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Mecca she took him to her cousin Waraq ibn Naufal, a very old man, "who knew the Scriptures of the Jews and Christians," who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad صلی اللہ علیہ وآلہ وسلم, and that he was chosen as the Prophet of his people."

"To understand the reason of the Prophet's diffidence and his extreme distress of mind after the vision of Mt. Hira, it must be remembered that the *Hunafa*, of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men "avid of the Unseen", sorcerers and sooth-sayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of all mankind to face mankind alone, with such a message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadijah "tried the spirit" which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he, at length, accepted the tremendous task imposed on his becoming filled with an enthusiasm of obedience which justifies his proudest title of "The Slave of Allah". **(Ibid, under the head 'Introduction's. 5)**

(74) "The Qur'an has thus been very carefully preserved..... The inspiration of the Prophet progressed from inmost things to outward things, whereas most people find their way through outward things to things within." **(Ibid, p. 16)**

(75) "Muhammad صلی اللہ علیہ وآلہ وسلم. who disclaimed power to perform miracles, firmly believed that he was the messenger of God, sent forth to confirm previous scriptures. God had revealed His will to the Jews and the Christians through chosen apostles, but they disobeyed God's commandments and divided themselves into schismatic sects. The Koran accuses the Jews of corrupting the Scriptures and the Christians of worshipping Christ as the son of God; although He had expressly commanded them to worship none but Him. Having thus gone astray, they must be brought back to the right path, to the right path, to the true religion preached by Abraham. This was absolute submission or resignation to the will of Allah..... To this day this (Othmanic) version remains as the authoritative word of God." **("The Koran", translated by N. J. Dawood, under the head 'Introduction' p. 10, printed in Great Britain, 1959).**

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(76) **"By the aid of the Qur'an the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome and in as many tens of years as the latter had wanted hundreds to accomplish her conquests; by the aid of which they, alone of all the Semites, came to Europe as Kings, whither the Phoenicians had come as tradesmen, and the Jews as fugitives or captives. They came to Europe to hold up the light to humanity; they alone, while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy, medicine astronomy and the golden art of song to the West as well as to the East, to stand at the cradle of modern science, and to cause us late epigoni for ever to weep over the day when Grenada fell'." ("A Chase After Truth", by Emmanuel Deutsch, p. 86).**

(77) **The ideals of freedom for all human beings, of human brotherhood, of the equality of men before the law of democratic government, by consultation and universal suffrage, the ideals that inspired the French Revolution and the Declaration of Rights, that guided the framing of the American constitution and inflamed the struggle for independence in the Latin American countries were not inventions of the West. They find their ultimate inspiration and source in the Holy Quran. They are the quintessence of what the intelligentsia of medieval Europe required from Islam over a period of centuries through the various societies that developed in Europe in the wake of the Crusades in imitation of the brotherhood associations of Islam". ("The Making of Humanity" by Robert Briffault, pp. 189-90.**

(78) "Read!" the Vision cried, but Muhammad صلی اللہ علیہ وآلہ وسلم replied, "I cannot read." The Vision then enfolded him, pressing him so tightly that he could not breathe. A second and a third time, the same process was repeated. A complication arises here, for owing to the idiosyncrasies of Arabic, the two words normally translated, "I cannot read", *ma aqrau*, can also means "what shall I read?" The interpretation "I cannot read" has been commonly adopted by Muslim commentators, as proving that Muhammad صلی اللہ علیہ وآلہ وسلم was illiterate, a fact which, if correct, increases the miraculous nature of the Qoran. Scholars have also traced the origin of the word *qara* to one used by Syrian Christians at the time, meaning to recite, not to read. Whatever interpretation is adopted does not affect the validity of the vision but only goes to prove whether or not Muhammad صلی اللہ علیہ وآلہ وسلم was illiterate." **("The Life and Times of Muhammad", by Sir John Glubb, pp. 84-85, 1971 edn. U.S.A.)**

(79) "This may perhaps be a suitable place in which to insert a note on the Qoran. The book is a compilation of the revelations received by Muhammad صلی اللہ علیہ وآلہ وسلم. Unlike the Bible, therefore, the Qoran is a

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single homogeneous work, which purports to record the words of God as revealed to His Messenger, Muhammad صلی اللہ علیہ وآلہ وسلم, over a period of twenty-two years..... The first revelations, received in Mecca, were brief, poetic and passionate. But when, in later life, the Apostle of God had become a political and military, as well as a religious leader, the revelations grew longer and longer and consisted largely of detailed instructions and regulations for the ordering of every detail in the life of a Muslim''. **(Ibid, pp. 93-94).**

(80 ''It must be understood that the Qoran is not a classified textbook of faith or morals. In the course of his ministry, which lasted for twenty-two years, 610 to 632, the Apostle suffered many vicissitudes and encountered a great many problems. When faced with some difficulty, he often claimed to have received a revelation in which God instructed him how to deal with the particular situation which confronted him.''

''The revelation in question, however, although it came as a solution of a specific problem, was subsequently incorporated in the Qoran and thereby became Islamic Law. Thus a woman complained to Muhammad صلی اللہ علیہ وآلہ وسلم that she had been deprived of her inheritance. The ensuing revelation laid down the proportion of the inheritance which the plaintiff was to receive but it also became the Muslim law for all female inheritance ever since.''

''In order, therefore, to understand the Qoran, it is necessary to have a knowledge of the vicissitudes of the Prophet's life. A student who is not a Muslim, and who reads the Qoran through from beginning to end without any knowledge of the events of the Apostle's life, will understand very little from it.''

''But while the reading of the Qoran today may make little impression on Western students, there is evidence to show that the contemporary effect produced was overwhelming. When the Qoran was read aloud, the listeners were at times overcome with fear and trembling. Bearded warriors burst into tears, fainted or fell into a spiritual ecstasy in which they temporarily lost consciousness of the world around them. Many stories have come down to us of men falling dead when they heard some verse describing the fate of the wicked in hell. Whatever allowances we make for exaggeration, there can be no doubt of the profound impression produced. Such phenomena are not unknown in the history of religious revivals, especially among emotional peoples. I have personally known bedouins remain completely calm in an emergency, when Europeans were showing signs of panic. The normal demeanour of the Central Arabians is one of quiet dignity. But beneath this outwardly calm appearance, there seem to be deeply submerged

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moods of passion and emotion more profound than those experienced by Europeans." **(Ibid, p. 95-96)**

(81) "In addition to the enthusiasm which it provoked, the Qoran inspired its hearers with intense fear. The seventh century Arabians had simple and direct minds, devoid of cynicism. They believed that what they heard were the actual words of God, describing with vivid homely details the unbearable tortures of hell-fire which awaited them. The shock often produced such terror that the hearers fainted or fell dead possibly from a heart attack." **(Ibid, p. 96)**

(82) **"The Prophet claimed that the revelations were the words of God Himself. It is essential, in reading the Qoran, to remember throughout that the speaker is God." (Ibid, p. 96)**

(83) "It appears that, in general, the Apostle knew when a revelation was coming. Normally he lay down and was covered with a cloak or a quilt. At times he perspired profusely, even in cold weather. At the end of the revelation, he sat up and repeated the message received. At times, however, it appears that a revelation, or perhaps an inspiration, came to him instantaneously when he was riding, or perhaps at a public gathering in answer to a question." **(Ibid, p. 97)**

(84) "The whole Qoran consists solely of what God said to Muhammad صلی اللہ علیہ وآلہ وسلم so there is no necessity to introduce each passage with the words, The Lord speak unto..... There is more mention of Moses in the Qoran than of any other individual and there is no doubt that Muhammad صلی اللہ علیہ وآلہ وسلم regarded himself as a divine messenger in the same category."**(Ibid, p. 98)**

(85) "A sixth reason for the rapid success of Islam in Arabia was its perfect suitability to the people and the age. It was essentially an Arabian religion. The Qoran was revealed in Arabic, which must therefore, they thought, be the language used by God Himself in Heaven." **(Ibid, p. 383)**

(86) "According to the received doctrine of Islam the Qur'an is eternal; it is the uncreated Word of God. The doctrine is thus stated by Abu Hanifah: "The Qur'an is the speech of Allah, written in the copies, revealed to the Prophet. Our pronouncing, writing and reciting the Qur'an is created, whereas the Qur'an itself is uncreated" *(Al-Fiqh al-akbar*, as translated by Wensinck, *The Muslim Creed, p. 189)*..... The Qur'an is the Eternal Word in book form. More popularly and concretely, if with less theological exactitude, the original of the Qur'an is thought of as a book preserved in (the seventh) heaven in the presence of God. This is assumed to be what is meant by the preserved tablet, *lawh mahfuz,* spoken

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of in LXXXV, 22. Sometimes it is thought of as having been sent down to the nearest heaven on the night of power, *lailat al-qadar*, described in XCII so as to be available for revelation to the Prophet by the angel Gabriel. **Muhammad صلی اللہ علیہ وآلہ وسلم is thus not the author, but only the recipient of the Qur'an. ("Introduction to the Qur'an' by Richard Bell, p. 37)**

(87) "On general grounds, we may conclude that the 'Othmanic revision was honestly carried out, and reproduced, as closely as was possible to the men in charge of it, what Muhammad صلی اللہ علیہ وآلہ وسلم had delivered. Study of the Qur'an will, in my opinion, confirm that conclusion. Modern study of the Qur'an has not in fact raised any serious question of its authenticity. The style varies, but is almost unmistakable." **(Ibid, p. 44)**

(88) "Our acceptance of the Qur'an as authentic is on the fact that, however difficult it may be to understand in detail, it does, on the whole, fit into a real historical experience, and bears the stamp of an elusive, but, in outstanding characteristics quite intelligible personality." **(Ibid, p. 47)**

(89) "We have seen that Muhammad صلی اللہ علیہ وآلہ وسلم believed himself to be inspired and that his messages came to him by promoting from without. On the whole he drew a clear distinction between what came to him in this way and his own thoughts and sayings. The Qur'an, therefore, is not cast in the form of his own words to his fellow-men. **(Ibid, p. 59)**

(90) "The style of the Qur'an is held to be unique and inimitable. It certainly is characteristic and unmistakable, in spite of its variations from surah to surah and from section to section. Its artistic, dramatic, pictorial, imaginative qualities have often been lost sight of in theological treatment of the *I'jas*, 'the inimitability' of the Qur'an, but they have always exercised a spell upon the Moslem worshipper." **(Ibid, p. 81)**

(91) "The fact that these abrogated deliverances have been retained in the Qur'an as it has come down to us, affords a strong presumption that no attempt was made to adapt it to any preconceived ideas..... As Suyuti gives two grounds, (a) the abrogated verses were the Word of Allah, which it was meritorious to recite; (b) abrogation was generally directed to making things easier, and the earlier ordinance was retained as a reminder of God's mercy." **(Ibid, p. 99)**

(92) "This Qur'an is to be carefully composed, LXIII, 1-8. It, or at least the idea of it, is 'suggested' by Allah, XII 3. It is sent down from Allah, IV, 84, XVI, 104, XXVII, 6, LXXVI, 23, and could not have been

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produced otherwise, X, 38, XVII, 90. It is to be recited by the messenger, X, 62, XVI, 100, XVII, 47 XXVII, 94, LXXXVII, 6 and XCVI, 1, 2 and listened to with respect, VII, 203, XLVII, 26, LXXXIV, 21. It did not come down all at once, but in separate pieces, XVII, 106 f., XXV, 34. High claims are made for it; it is glorious, L, I, LXXXV, 21, mighty, XV, 87, noble, LVI, 76, clear, XV, 1, XXXVI, 69."

"It is evident that the Qur'an was regarded as being produced under divine behest and guidance, and was given a special position..... It was not only similar, but was in fact the same; it reproduced in Arabic for Arabs the revelation which had already been given to others. It confirmed what was before it, III, 2, X, 38, XLVI, 29, and those who had previous revelation in their hands could confirm its truth, X, 94, XVII, 103. Its doctrines were to be found in the Scriptures of the ancients, XXVI, 196, the sheets of Abraham and Moses, LIII, 37, LXXXVII, 18 f. That it agreed with them was a 'sign' an evidence of the reality of the messenger's commission, XX, 133. It, or its message, was "a reminder in sheets honoured, exalted, kept pure, by the hands of scribes, noble and virtuous", LXXX, II ff., cf. LVI, 76 ff..... The Qur'an taught what man could not otherwise know, XCVI, 4 f.; it was a weighty word, LXXIII, 5; it was concerned with coming wrath, LXXIV, 5. We may, then, assume the material of its early passages to have consisted mainly of proclamations of coming Judgment, in, which, of course, resurrection and punishment and reward in a future life were implied. XC, 1-11, XCII, 1-13 and the *idha*-passanges in general may be taken as examples..... It takes the phrase defining the period of fasting "the month of Ramadan in which the Qur'an was sent down as guidance for the people and as evidences of the guidance and the *furqan*" to refer to the beginning of the revelation to Muhammad ﷺ or more concretely, to the sending down of the heavenly Qur'an from the presence of God to the nearer heaven so as to be available for transmission to him." **(Ibid, pp. 129, 132-133)**

(93) "So we find in a number of passages that the Book has been sent down to him, III, 2, 5, IV, 106, V, 52, CVI, 66. Some of these passages may possibly be interpreted as meaning merely that knowledge of the heavenly Book had been bestowed upon him, but in others it is clear that a Book has actually come to him. Thus in II, 83 a Book has come from Allah confirming what people already had; so too in VI, 92, XLVI, 11, 29. V, 48-55 makes it pretty clear that something similar to the Torah and the Evangel was meant." **(Ibid, p. 134)**

(94) "Master of eloquence, his language was cast in the purest and most persuasive style of Arabian oratory. His fine poetical genius exhausted the imagery of nature in the illustration of spiritual truths; and a

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vivid imagination enabled him to bring before his people the Resurrection and the Day of Judgment, the joys of believers in Paradise, and the agonies of lost spirits in Hell, as close and impending realities. In ordinary address, his speech was slow, distinct and emphatic; but when he preached 'his eye would redden, his voice rise high and loud, and his whole frame agitate with passion, even as if he were warning the people of an enemy about to fall on them next morning or that very night.' In this thorough earnestness lay the secret of his success. ("Mahomet & Islam" by Sir William Muir, Printed by Religious Tract Society, p. 518).

(95) **"We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. Idolatry vanished before the battle-cry of Islam; the doctrine of the Unity and infinite perfection of God, and of a special all-pervading Providence, became a living principle in the hearts and lives of the followers of Muhammad** صلی اللہ علیہ وآلہ وسلم **even as in his own. An absolute surrender and submission to the divine will (the idea embodied in the very name of Islam) was demanded as the first requirement of the faith. Nor are social virtues wanting. Brotherly love is inculcated towards all within the circle of the faith; infanticide proscribed, orphans to be protected, and slaves treated with consideration; intoxicating drinks prohibited so that Muhammadanism may boast of a degree of temperance unknown to any other creed." (Ibid, p. 521).**

(96) **"But during the caliphate of Abu Bakr, his successor, and at the suggestion of Umar, a copy (of the Qur'an) was written out by the Prophet's secretary, Zeid-ibn-Thabit. This was doubtless found an easy task, for having been in daily religious use, the different chapters were indelibly impressed on the accurate and retentive memory of the faithful. Indeed, a knowledge of the Qur'an in those early days, in addition to its being fraught with spiritual blessings was considered the highest title to nobility; and certain of the Prophet's contemporaries, as is the case at the present day, were able to repeat the whole book by heart. The copy made by Zeid was retained by Umar during his caliphate, and by him made over to his successor Othman. During his reign it was discovered that many differences of reading had gradually crept into many of the copies made from Zeid's edition. These were all called in by the Caliph, a careful recension made, copies sent to the chief cities of the empire, and the incorrect manuscripts destroyed..... The whole of the Qur'an, therefore, as most probably the original delivered by the lips of Mahomet, forms a clear index to his feelings." ("Islam and its Founder", 1976 edn. by R. W. Stobart, p. 77)**

(97) **"(This Book) is reverenced to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom and of truth.**

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It was the one miracle claimed by Muhammad صلی اللہ علیہ وآلہ وسلم — his 'standing miracle' he called it; and a miracle indeed it is." **("Muhammad and Muhammadanism" by Bosworth Smith, p. 237 — 1874 edn.)**

(98) "The idea of a Judgement of God upon man's life must in some form or other have been in his mind from the very start. It is one of his most fundamental convictions repeated again and again in the course of the Qur'an that "the world has not been made in sport", and that, therefore, it counts, and counts infinitely, whether or not man's actions are in accord with the Creator's will." **("The Origin of Islam in the Christian Environment", by R. Bell, p. 89)**

(99) "The creed of Muhammad صلی اللہ علیہ وآلہ وسلم is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God." **("Rise, Decline and Fall of the Roman Empire", by Gibbon, Vol. V, p. 5)**

(100) "After that these Muslim students gave me an English translation of the Qur'an. However hard I try I cannot fully estimate the impression the Qur'an left on my heart. Before I finished the third Surah, I had prostrated myself before the Creator of the universe. This was my first *Salat (namaz)* and since that time by the grace of Allah I am a Muslim. I accepted Islam hardly three months after I came to know about it. So I did not know anything more than basic concepts. After that started a lengthy process of question which I asked my Muslim brothers and argued with them over the details and sections of these questions." **(Extract from an interview with the learned Miss Ayesha Bridget Honey, quoted in "Islam — The Religion of All Prophets" Published by Begum Aisha Bawany Waqf, Karachi — p. 127)**

(101) "There is little doubt that each verse of the Qur'an even though it is related to some insignificant thing in his private life, shook him profoundly to the depths of his soul. Undoubtedly, too, it is there that one should look for the secret of his influence and his prodigious success." **("The Life of Mahomet", by E. Dermenghem, p. 249, edn. 1930)**

(102) "One noteworthy feature of the moral teaching of the Qur'an is that it describes all wrong done against any one as "wrong done against oneself" *(zulm al-nafs,* as in 2:231, 11:101, 11:118). In its teaching on the Last Judgment, the Qur'an constantly talks of 'weighing the deeds" of all adults and responsible humans (101:6-11, 7:8 et al.). This doctrine of the "weight" of deeds arises out of the consideration that people normally act for the here and now; in this respect, they are like cattle: they do not take a long-range or "ultimate" *(akhirah)* view of things: Shall we tell you of those who are the greatest losers in terms of

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their deeds? Those whose whole effort has been lost [in the pursuit of] this life (i.e., the lower values of life), but they think they have performed prodigies." (18:104). The rationale of the Last Judgment is to bring out the real moral meaning, "the weight" of deeds. But whereas the Last Judgment will turn upon individual performance, the Qur'an also speaks about a "judgment in history," which descends upon peoples, nations, and communities on the basis of their total performance and whether that performance is in accord with the teaching of the divine messages brought by their prophets: many nations have perished because of their persistence in all sorts of disobedience and moral wrong, for "God gives inheritance of earth (only) to good people." (21:105)." **["The Encyclopedia of Religion" by Mircea Eliade (Editor in Chief) Vol. 7, p. 308 under the head "Islam — An Overview", Collier Macmillan Publishers, London]**

(103) "The Book mentions precise mechanisms in many places and describes clearly-defined stages in reproduction, without providing a single statement marred by inaccuracy. Everything in the Qur'an is explained in simple terms which are easily understandable to man and in strict accordance with what was to be discovered much later on..... In consequence, it is difficult not to be struck by the agreement between the text of the Qur'an and the scientific knowledge we possess today of these phenomena." **("The Bible, The Quran and Science," by Dr. Maurice Bucaille, pp. 198, 203)**

(104) "When one compares the modern data of hydrology to what is contained in the numerous verses of the Qur'an (7:57, 13:17, 15:22, 23:18-19, 25:48-49, 30:48, 35:9, 36:34, 39:21, 67:30), one has to admit that there is remarkable degree of agreement between them." **(Ibid, p. 178)**

(105) "Another fundamental difference in the Scriptures of Christianity and Islam is the fact that Christianity does not have a text which is both revealed and written down. Islam, however, has the Qur'an which fits this description."

"The Qur'an is the expression of the Revelation made to Muhammad صلی اللہ علیہ وآلہ وسلم by the Archangel Gabriel, which was immediately taken down, and was memorized and recited by the faithful in their prayers, especially during the month of Ramadan..... In contrast to this, the Christian Revelation is based on numerous indirect human accounts. We do not in fact, have an eye-witness account from the life of Jesus, contrary to what many Christians imagine. The question of the authenticity of Christian and Islamic texts has thus now been formulated..... As science progressed however it became clear that there

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were discrepancies between Biblical Scripture and science. It was therefore decided that comparison would no longer be made. Thus a situation arose which today we are forced to admit, puts Biblical exegetes and scientists in opposition to one another. **We cannot, after all, accept a divine Revelation making statements which are totally inaccurate.** There was only one way of logically reconciling the two; it lay in not considering a passage containing unacceptable scientific data to be genuine. This solution was not adopted. Instead, the integrity of the text was stubbornly maintained and experts were obliged to adopt a position on the truth of the Biblical Scriptures which, for the scientist, is hardly tenable.''

''Like Saint Augustine for the Bible, Islam has always assumed that the data contained in the Holy Scriptures were in agreement with scientific facts. A modern examination of the Islamic Revelation has not caused a change in this position. As we shall see later on, the Qur'an deal with many subjects of interest to science, far more in fact than the Bible. There is no comparison between the limited number of Biblical statements which lead to a confrontation with science, and the profusion of subjects mentioned in the Qur'an that are of a scientific nature. None of the latter can be contested from a scientific point of view; this is the basic fact that emerges from a scientific point of view; this is the basic fact that emerges from our study.'' **(''The Bible, The Quran and Science'', by Dr. Maurice Bucaille, pp. vi, vii)**

(106) **''Whereas monumental errors are to be found in the Bible, I could not find a single error in the Qur'an.** I had to stop and ask myself: if a man was the author of the Qur'an, how could he have written facts in the Seventh Century A.D., that today are shown to be in keeping with modern scientific knowledge? There was absolutely no doubt about it: the text of the Qur'an we have today is most definitely a text of the period, if I may be allowed to it in these terms..... What human explanation can there be for this observation? In my opinion, there is no explanation: there is no special reason why an inhabitant of the Arabian Peninsula should, at a time when King Dagotart was reigning in France *629-639 A.D.), have had scientific knowledge on certain subjects that was ten centuries ahead of our own.''

''It is an established fact that at the time of the Qur'anic Revelation, i.e. within a period of roughly twenty years straddling Hegira (622 A.D.), scientific knowledge had not progressed for centuries and the period of activity in Islamic civilization, with its accompanying scientific upsurge, came after the close of the Qur'anic Revelation..... Suggestions of this kind are particularly off the mark because the majority of scientific facts which are either suggested or very clearly recorded in the Qur'an have only been confirmed in modern times.'' **(Ibid, pp. 120-121)**

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(107) "The above observation makes the hypothesis advanced by those who see Muhammad صلی اللہ علیہ وآلہ وسلم as the author of the Qur'an quite untenable. How could a man, from being illiterate, become the most important author; in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject?"

"The ideas in this study are developed from a purely scientific point of view. They lead to the conclusion that it is inconceivable for a human being living in the seventh century A.D., to have made statements in the Qur'an on a great variety of subjects that do not belong to his period and for them to be in keeping with what was to be known only centuries later. For me, there can be no human explanation to the Qur'an..... Such statements in the Qur'an concerning the Creation, which appeared nearly fourteen centuries ago, obviously do not lend themselves to a human explanation." (Ibid, pp. 125, 150)

(108) "The initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم and has been understood only in recent times. The discovery of the circulation of the blood, was made by Harvey roughly ten centuries after the Qur'anic Revelation."

"I consider that the existence in the Qur'an of the verse referring to these concepts can have no human explanation on account of the period in which they were formulated." (Ibid, p. 197)

(109) "Once again, this fact must be noted if one is to be objective, and yet again its great importance appears very clearly in the fact of the unfounded statements which are made claiming that Muhammad صلی اللہ علیہ وآلہ وسلم, the author of the Qur'an largely copied the Bible. One wonders in that case who or what reason compelled him to avoid copying the passage the bible contains on Jesus's ancestry, and to insert at this point in the Qur'an the corrections that put his text above any criticism from modern knowledge. The Gospel and Old Testament texts are quite the opposite; from this point of view they are totally unacceptable." **(Ibid, pp. 212, 213)**

(110) "When the Qur'an was transmitted to man by the Prophet, the bodies of all the Pharaohs who are today considered (rightly or

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wrongly) to have something to do with the Exodus were in their tombs of the Necropolis of Thebes, on the opposite side of the Nile from Luxor. At the time however, absolutely nothing was known of this fact, and it was not until the end of the Nineteenth century that they were discovered there. As the Qur'an states, the body of the Pharaoh of the Exodus was in fact rescued: whichever of the Pharaohs it was, visitors may see him in the Royal Mummies Room of the Egyptian Museum, Cairo. The truth is therefore very different from the ludicrous legend that Father Couroyer has attached to the Qur'an..... Those who seek among modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustration of the verses of the Qur'an dealing with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo!'' **(Ibid, pp. 239, 241)**

(111) ''It (The Qur'anic Revelation) spanned a period of some twenty years and, as soon as it was transmitted to Muhammad صلی اللہ علیہ وآلہ وسلم by Archangel Gabriel, **Believers learned it by heart. It was also written down during Muhammad's life.** The last recensions of the Qur'an were effected under Caliph Uthman starting some twenty-four years after it. They had the advantage of being checked by people who already knew the text by heart, for they had learned it at the time of Revelation itself and had subsequently recited it constantly. **Since then, we know that the text has been scrupulously preserved. It does not give rise to any problems of authenticity.''**

''The Qur'an follows on from the two Revelations that preceded it and is not only free from contradictions in its narrations, the sign of the various human manipulations to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e., its complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science: and yet it is unthinkable that a man of Muhammad's time could have been the author of them. Modern scientific knowledge therefore allows us to understand certain verses of the Qur'an which, until now, it has been impossible to interpret..... Besides, there are major differences between the Qur'an and the Bible on the other subjects: they serve to disprove all that has been maintained — without a scrap of evidence — concerning the allegation that Muhammad صلی اللہ علیہ وآلہ وسلم is supposed to have copied the bible to produce the text of the Qur'an.''

In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Qur'an which are connected with science could have been the work of a man. It is, moreover, perfectly legitimate, not only to regard the Qur'an as the expression of a Revelation, but also to award it a very special place,

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on account of the guarantee of authenticity it provides and the presence in it of scientific statements which, when studied today, appear as a challenge to explanation in human terms." (Ibid, pp. 250-252)

(112) "Thanks to its undisputed authenticity, the text of the Qur'an holds a unique place among the books of Revelation, shared neither by the old nor the New Testament. In the first two sections of this work, a review was made of the alterations undergone by the Old Testament and the Gospels before they were handed down to us in the form we know today. The same is not true for the Qur'an for the simple reason that it was written down at the time of the Prophet; we shall see how it came to be written, i.e., the process involved."

"In this context, the differences separating the Qur'an from the bible are in no way due to questions essentially concerned with date. Such questions are constantly put forward by certain people without regard to the circumstances prevailing at the time when the Judeo-Christian and the Qur'anic Revelations were written; they have an equal disregard for the circumstances surrounding the transmission of the Qur'an to the Prophet. It is suggested that a Seventh Century text had more likelihood of coming down to us unaltered than other texts that are as many as fifteen centuries older. This comment, although correct, does not constitute a sufficient reason; it is made more to excuse the alterations made in the Judeo Christian texts in the course of centuries than to underline the notion that the text of the Qur'an, which was more recent, had less to fear from being modified by man."

"In the case of the Old Testament, the sheer number of authors who tell the same story, plus all the revisions carried out on the text of certain books from the pre-Christian era, constitute as many reasons for inaccuracy and contradiction. As for the Gospels, nobody can claim that they invariably contain faithful accounts of Jesus' words or description of his actions strictly in keeping with reality. We have seen how successive versions of the texts showed a lack of definite authenticity and moreover that their authors were not eyewitnesses".

"The situation is very different for the Qur'an. As the Revelation progressed, the Prophet and the believers following him recited the text by heart and was also written down by the scribes in his following. It therefore starts off with two elements of authenticity that the Gospels do not possess. This continued up to the Prophet's death. At a time when not everybody could write, but write, but everyone was able to recite, recitation afforded a considerable advantage because of the double-checking possible when the definitive text was compiled."

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"The Qur'anic Revelation was made by Archangel Gabriel to Muhammad صلی اللہ علیہ وآلہ وسلم It took place over a period of more than twenty years of the Prophet's life, beginning with the first verses of Sura 96, then resuming after a three-year break for a long period of twenty year up to the death of the Prophet in 632 A.D., i.e. ten years before Hegira and ten years after Hegira." *(Footnote: "Muhammad' departure from Makka to Madina, 622 A.D.")*

"The following was the first Revelation (sura 96, verses 1 to 5):

"Read: in the name of they Lord Who created,
Who created man from something which clings
Read! Thy Lord is the most Noble
Who taught by the pen
Who taught man what he did not know."

"Professor Hamidullah notes in the Introduction to his French translation of the Qur'an that one of the themes of this **first Revelation was the 'praise of the pen as a means of human knowledge' which would 'explain the Prophet's concern for the preservation of the Qur'an in writing.'**

"Texts formally prove that long before the Prophet left Makka for Madina (i.e. long before Hegira), the Qur'anic text so far revealed had been written down. We shall see how the Qur'an is authentic in this. **We know that Muhammad صلی اللہ علیہ وآلہ وسلم and the Believers who surrounded him were accustomed to reciting the revealed text from memory. It is therefore inconceivable for the Qur'an to refer to facts that did not square with reality because the latter could so easily be checked with people in the Prophet's following, by asking the authors of the transcription. (Ibid, pp. 126-128)**

(113) "One might perhaps ponder the motives that led the first three Caliphs, especially Uthman, to commission, collections and recensions of the text. The reasons are in fact very simple: Islam's expansion in the very first decade following Muhammad's death was very rapid indeed and it happened among peoples whose native language was not Arabic. It was absolutely necessary to ensure the spread of a text that retained its original purity: Uthman's recension had this as its objective."

"Uthman sent copies of the text of the recension to the centres of the Islamic Empire and that is why, according to Professor Hamidullah, copies attributed to Uthman exist in Tashkent and Istanbul. Apart from one or two possible mistakes in copying, the oldest documents known to the present day, that are to be found throughout the Islamic world, are identical; the same is true for documents preserved in Europe. The

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numerous ancient texts that are known to be in existence all agree except for very minor variations which do not change the general meaning of the text at all. If the context sometimes allows more than one interpretation, it may well have to do with the fact that ancient writing was simpler than that of the present day." (Ibid, 131)

(114) "Although not all the questions raised by the descriptions in the Qur'an have been completely confirmed by scientific data, there is in any case absolutely no opposition between the data in the Qur'an on the Creation and modern knowledge on the formation of the Universe. This fact is worth stressing for the Qur'anic Revelation, whereas it is very obvious indeed that the present-day text of the Old Testament provides data on the same events that are unacceptable from a scientific point of view. It is hardly surprising, since the description of the Creation in the Sacerdotal version of the Bible was written by priests at the time of deportation to Babylon who had the legalist intentions already described and therefore compiled a description that fitted their theological views. The existence of such an enormous difference between the Biblical description and the data in the Qur'an concerning the Creation is worth underlining once again on account of the totally gratuitous accusation levelled against Muhammad صلی اللہ علیہ وآلہ وسلم since the beginnings of Islam to the effect that he copied the Biblical descriptions. As far as the Creation is concerned, this accusation is totally unfounded. How could a man living fourteen hundred years ago have made corrections to the existing description to such an extent that he eliminated scientifically inaccurate material and, on his own initiative, made statements that science has been able to verify only in the present day? This hypothesis is completely untenable. The description of the Creation given in the Qur'an is quite different from the one in the Bible." (ibid, p. 148)

(115) "Anyone who carefully watches the sunrise and sunset knows that the sun rises at different points of the Orient and sets at different points of the Occident, according to season. Bearings taken on each of the horizons define the extreme limits that mark the two Orients and Occidents, and between these there are points marked off throughout the year. The phenomenon described here is rather commonplace, but what mainly deserves attention in this chapter are the other topics deal with, where the description of astronomical phenomena referred to in the Qur'an is in keeping with modern data..... It is difficult not to be impressed, when comparing the text of the Qur'an to the data of modern science, by statements that simply cannot be ascribed to the thought of a man who lived more than fourteen centuries ago." (Ibid, pp. 164-165, 169)

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(116) "On the one hand, these verses express simple ideas readily understood by those people to whom, for geographical reasons, the Qur'an was first directed; the inhabitants of Makka and Madina, the Bedouins of the Arabian Peninsula. On the other hand, they contain reflections of a general nature from which a more cultivated public of any time and place may learn something instructive, once it starts to think about them: **this is a mark of the Qur'an's universality." (Ibid, pp. 170-171)**

(117) "Verses (71:18-19, 51:48, 88:19-20, 78:6 & 7, 79:32, 31::0, 16:15, 21:31) of the Holy Qur'an express the idea that the way the mountains are laid out ensures stability and is in complete agreement with geological data..... Modern geologists describe the folds in the earth as giving foundations to the mountains, and their dimensions go roughly one mile to roughly 10 miles. The stability of the earth's crust results from the phenomenon of these folds." **(Ibid, p. 182)**

(118) "In the two verses (24:43, 13:12-13) of the Holy Qur'an, there is the expression of an obvious correlation between the formation of heavy rainclouds or clouds containing hail and the occurrence of lightning: the former, the subject of covetousness on account of the benefit it represents and the latter, the subject of fear, because when it falls, it is at the will of the All-Mighty. The connection between the two phenomena is verified by present-day knowledge of **electricity in the atmosphere." (Ibid, p. 183)**

(119) "A familiar feeling of discomfort experienced at high altitude which increases the higher one climbs, is expressed in verse 125, sura 65:

"Those whom God wills to guide, He opens their breast to Islam. Those Whom He will lose their way, He makes their breast narrow and constricted, as if they were climbing in the sky."

Some commentators have claimed that the notion of discomfort at high altitude was unknown to the Arabs of Muhammad's time. It appears that this was not true at all: the existence on the Arabian Peninsula of peaks rising over two miles high makes it extremely implausible that they should not have known of the difficulty of breathing at high altitude. Others have seen in this verse a prediction of the conquest of space, an opinion that appears to require categorical denial, at least for this passage." **(Ibid, pp. 182-83)**

(120) "There are two methods of reproduction in the vegetable kingdom: one sexual, the other asexual. It is only the first which in fact deserves the term 'reproduction', because this defines a biological process whose purpose is the appearance of a new individual identical to the one

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that gave it birth."

"Asexual reproduction is quite simply multiplication. It is the result of the fragmentation of an organism which has separated from the main plant and developed in such a way as to resemble the plant from which it came. It is considered by Guilliermond and Mangenot to be a 'special case of growth'. A very simple example of this is the cutting: a cutting taken from a plant is placed in suitably watered soil and regenerated by the growth of new roots. Some plants have organs specially designed for this, while others give off spores that behave like seeds, as it were. (It should be remembered that seeds are the results of a process of sexual reproduction).

"Sexual reproduction in the vegetable kingdom is carried out by the coupling of the male and female parts of the generic formations united on a same plant or located on separate plants. This is the only form that the mentioned in the Qur'an (20:53)

"(God is the One Who) sent water down from the sky and thereby We brought forth pairs of plants each separate from the other."

"One of the pair' is the translation of zauj (plural azwaj) whose original meaning is: 'that which, in the company of another, forms a pair'; the word is used just as readily for a married couple as for a pair of shoes."

"Verses 22:5, 31:10, 13:3 of the Holy Qur'an also point to the same fact."

"We know that fruit is the end-product of the reproduction process of superior plants which have the most highly developed and complex organization. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). The latter, once pollen has been carried to them, bear fruit which in turn matures and frees its seeds. All fruit therefore implies the existence of male female organs. This is the meaning of the verse in the Qur'an."

"It must be noted that for certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit), e.g. bananas, certain types of pineapple, fig, orange and vine. They can nevertheless also come from plants that have definite sexual characteristics."

"The culmination of the reproductive process comes with the germination of the seed once its outside casing is opened (sometimes it is compacted into a fruit-stone). This opening allows roots to merge which draw from the soil.and that is necessary for the plant's slowed-down life as a seed while it grows and produces a new plant. Verses (6:95, 36:36)

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refer to this process of germination.''

''One could form many hypotheses concerning the meaning of the 'things men did not know' in Muhammad's day. Today we can distinguish structures or coupled functions for them, going from the infinitestimally small to the infinitely large, in the living as well as the non-living world. The point is to remember these clearly expressed ideas and note, once again, that they are in perfect agreement with modern science.'' **(Ibid, pp. 188-190)**

(121) ''When specialists on the nervous system wish to provide striking examples of the prodigious organization directing animal behaviour, possibly the animals referred to most frequently. are bees, spiders and birds (especially migratory birds). Whatever the case, there is no doubt that these three groups constitute a model of highly evolved organization.''

''The fact that the text of the Qur'an refers to this exemplary trio in the animal kingdom is in absolute keeping with the exceptionally interesting character that each of these animals has from a scientific point of view.''

''In the Qur'an (16:68-69), **bees** are the subject of the longest commentary. It is difficult to know what exactly is meant by the order to follow the ways of the Lord in humility, unless it is to be seen in general terms. All that may be said, with regard to the knowledge that has been gained of their behaviour, is that here — as in each of the three animal cases mentioned as examples in Qur'an — there is a remarkable nervous organization supporting their behaviour. It is known that the pattern of a bee's dance is a means of communication to other bees; in this way, bees are able to convey to their own species the direction and distance of flowers from which nectar is to be gathered. The famous experiment performed by Von Frisch has shown the meaning of this insect's movement which is intended to transmit information between worker bees.

''**Spiders** are mentioned in the Qur'an to stress the flimsiness of their dwelling which is the most fragile of all. They have a refuge that is as precarious, according to the Qur'an (29:41), as the dwelling of those who have chosen masters other than God.''

''A spider's web is indeed constituted a silken threads secreted by the animal's glands and their calibre is infinitely fine. Its fragility cannot be imitated by man. Naturalists are intrigued by the extraordinary pattern of work recorded by the animal's nervous cells, which allows it to produce a geometrically perfect web.''

''**Birds** are frequently mentioned in the Qur'an (6:38, 16:79,

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67:19). They appear in episodes in the life of Abraham, Joseph, David, Solomon and Jesus."

"The translation of one single word in each of these verses is a very delicate matter. The translation given here expresses the idea that God holds the birds up in His Power. The Arabic verb in question is *amsaka*, whose original meaning is 'to put one's hand on, seize, hold someone's back."

"An illuminating comparison can be made between these verses, which stress the extremely close dependence of the birds' behaviour on divine order, to modern data showing the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of migratory programme in the genetic code of birds that can account for the extremely long and complicated journeys which very young birds, without any prior experience and without any guide, are able to accomplish. This is in addition to their ability to return to their departure point on a prescribed date. Professor Hamburger in his book "La Puissance et la Fragilite" ("Power and Fragility") gives as an example the well-known case of the 'mutton-bird' that lives in the Pacific, with its journey of over 15,500 miles in the shape of the figure 8[1]. It must be acknowledged that the highly complicated instructions for a journey of this kind simply have to be contained in the bird's nervous cells. They are most definitely programmed, but who is the programmer?" **(Ibid, pp. 192-95)**

(122) "The Source of the Constituents of Animal Milk is defined in the Qur'an (16:66) in strict accordance with the data of modern knowledge."

"From a scientific point of view, physiological notions must be called upon to grasp the meaning of this verse. The substances that ensure the general nutrition of the body come from chemical transformations which occur along the length of the digestive tract. These substances come from the contents of the intestine. On arrival in the intestine at the appropriate stage of chemical transformation, they pass through its wall and towards the systematic circulation. This passage is affected in two ways: either directly, by what are called the 'lymphatic vesses', or indirectly, by the portal circulation. This conducts them first to the liver, where they undergo alterations, and from here they then emerge to join the systemic circulation. In this way everything passes through the bloodstream."

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1 It makes this journey over a period of six months, and comes back to its departure point with a maximum delay of one week).

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"The constituents of milk are secreted by the mammary glands. These are nourished, as it were, by the product of food digestion brought to them via the bloodstream. Blood therefore plays the role of collector and conductor of what has been extracted from food, and it brings nutrition to the mammary glands, the producers of milk, as it does to any other organ."

"Here the initial process which sets everything else in motion is the bringing together of the contents of the intestine and blood at the level of the intestinal wall itself. This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system. It was totally unknown at the time of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم and has been understood only in recent times. The discovery of the circulation of the blood, was made by Harvey roughly ten centuries after the Qur'anic Revelation."

"I consider that the existence in the Qur'an of the verse referring to these concepts can have no human explanation on account of the period in which they were formulated." (Ibid, pp. 195-197)

(123) "The statements it (the Qur'an) contains express in simple terms truths of primordial importance which man has taken centuries to discover. Once again, this fact must be noted if one is to be objective, and yet again its great importance appears very clearly in the face of the unfounded statements which are made claiming that Muhammad صلی اللہ علیہ وآلہ وسلم the author of the Qur'an, largely copied the Bible. One wonders in that case who or what reason compelled him to avoid copying the passage the bible contains on Jesus's ancestry, and to insert at this point in the Qur'an the corrections that put his text above any criticism from modern knowledge. The Gospels and Old Testament texts are quite the opposite; from this point of view they are totally unacceptable." **(Ibid, pp. 207, 212, 213)**

(124) "The Qur'anic description of certain stages in the development of the embryo corresponds exactly to what we today know about it, and the Qur'an does not contain a single statement that is open to criticism from modern science."

"After 'the thing which clings (an expression which is well-founded, as we have seen) the Qur'an informs us that the embryo passes through the stage of 'chewed flesh', then osseous tissue appears and is clad in flesh (defined by a different word from the preceding which signifies 'intact flesh').

"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothes the bones

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with intact flesh." (23:14)

"Chewed flesh' is the translation of the word *mudga;* 'intact flesh' is *lahm.* This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye chewed flesh. The bone structure develops inside this mass in what is called the mesenchyma. The bones that are formed are covered in muscle; the world *lahm* applies to them."

"It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion. This is surely the meaning of the word *mukhallaq* which signifies 'shaped in proportion' as used in the verse 5, sura 22 to describe this phenomenon."

"As has already been noted, all statements in the Qur'an must be compared with today's firmly established concepts: the agreement between them is very clear. It is however very important to compare them with the general beliefs on this subject that were held at the time of Qur'anic Revelation in order to realize just how far people were in those days from having views on these problems similar to those expressed here in the Qur'an. There can be no doubt that they would have been unable to interpret the Revelation in the way we can today because we are helped by the data modern knowledge affords us. It was, in fact, only during the Nineteenth century that people had a slightly cleverer view of this question." **(Ibid)**

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"واذقال عیسی ابن مریم یبنی اسرائیل انی رسول الله الیکم مصدقا لما بین یدی من التوراة و مبشرابرسول یاتی من بعدی اسمه احمد فلما جاء هم بالبینت قالوا هذا سحر مبین"

(القرآن)

"And when Jesus son of Mary said: O, children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Preaised one (Ahmad). Yet when he hath come unto them with clear proofs, they say this is mere magic."

(The-Qur'an)

PART-III

HOLY PROPHET HAZRAT

MOHAMMAD MUSTAFA

صلی الله علیه و آله وسلم

"..... The comforter (Parakletes) will not come unto you, but if I go, I will send him unto you....."

Christe (John 16:17)

By

Mian Mohammad Imran-ul-Haq

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"واذقال عیسی ابن مریم یبنی اسرائیل انی رسول الله الیکم مصدقا لما بین یدی من التوراة و مبشرابرسول یاتی من بعدی اسمه احمد فلما جاء هم بالبینت قالواهذا سحر مبین"

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"And when Jesus son of Mary said: O, children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised one (Ahmad). Yet when he hath come unto them with clear proofs, they say this is mere magic." *(The-Qur'an)*

Chapter 1

PROPHECIES ABOUT THE HOLY PROPHET MOHAMMAD

صلی الله علیه و اله و سلم

IN CHRISTIAN, HINDU, BUDH AND PARSI SCRIPTURES

By
Mian Mohammad Imran-ul-Haq

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PROPHECIES ABOUT THE HOLY PROPHET (S.A.W.)

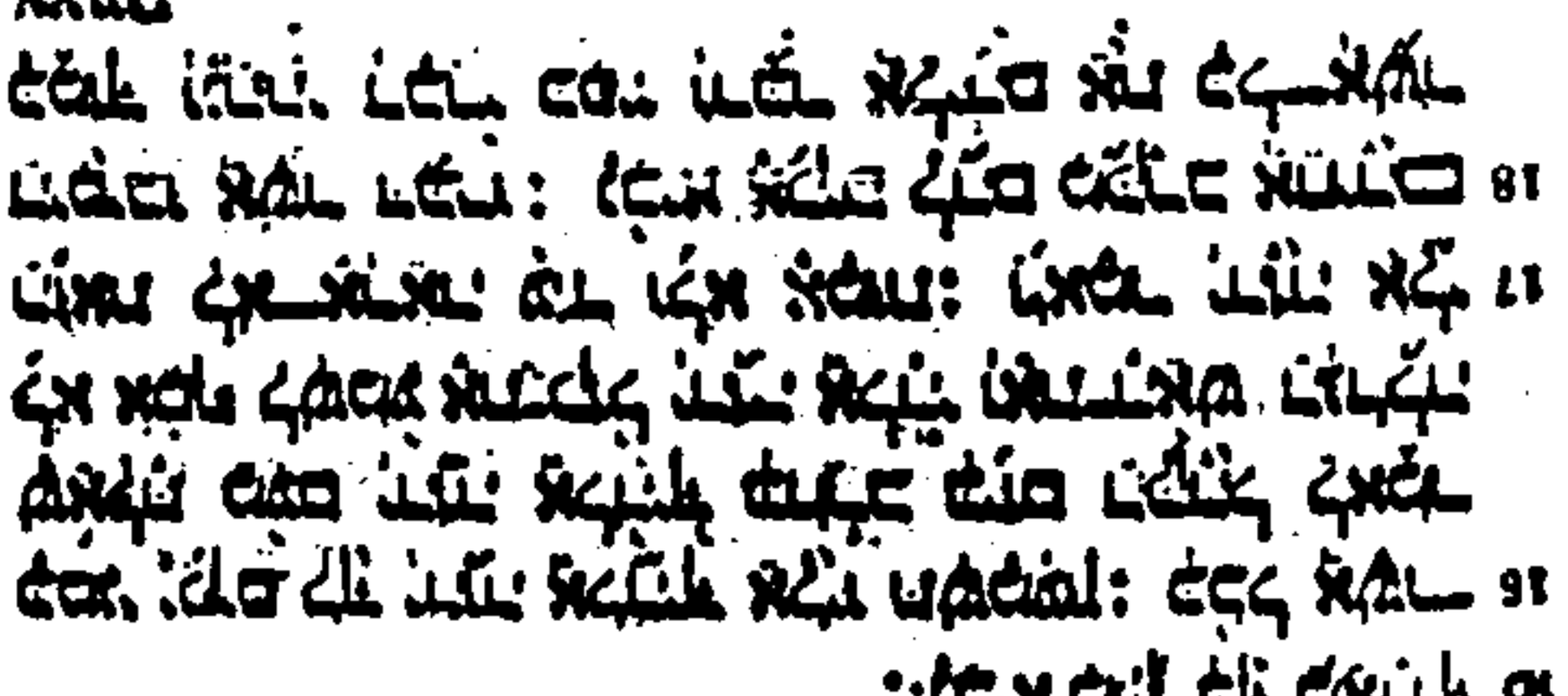
The Holy Quran represents: "And when God made a convenant through the prophets: Certainly what I have given you of book and wisdom then an apostle comes to you verifying that, which is with you, you must believe in him and you must aid him. He said: Do you affirm and accept My compact in this (matter?). They said: We do affirm" (3:80)

The claim is advanced here that all the prophets had prophesied the advent of a World Prophet who should also verify the truth of all the prophets who had appeared in the World before him, because the source and message of all is the same.

PROPHECIES IN THE OLD TESTAMENT

Besides the Gospel of Barnabas, which we maintain is the True Gospel which has not suffered distortions and which speaks for itself about the future advent of Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم we nonetheless give quotations from other old and new Testaments which together with Gospel of Barnabas should remove any doubt whatsoever from the minds of readers, as we have presented enough facts from all known old scriptures of the world, which foretold the coming of the last and final Prophet of God, Prophet Muhammad صلی اللہ علیہ وآلہ وسلم.

Deut, xvii: 15–18 speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, i.e. the Ishmaelites or the Arabs. The passage in question reads:



Deute XVIII. 15–18

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Deute XVIII, 15 18

"15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. 16. According to all that thou desirest of the Lord thy God in Horeb in the day of assembly, saying. Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not .17. And the Lord said unto me. They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

In the above-quoted passages Prophet Muhammad صلی اللہ علیہ وآلہ وسلم is evidently foretold for God declared to all the Israelites that He would raise up a Prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase "brethren of Israel," could have any other meaning than that of Ishmaelites and these never had any prophet but Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. It is admitted both by Jews and Christians that revelations to the Israelitish Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the Holy Quran, on the contrary, revealed to Prophet word by word as it now is a fact which makes the expression "and will put My words in his mouth" inapplicable to anyone except Muhammad صلی اللہ علیہ وآلہ وسلم

In promising to raise up a prophet God, tells Moses that "I will raise up a prophet from among their brethren." But we find in Deut. 34:10 that there arose not a prophet since in Israel like unto Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

ANOTHER PROPHECY OF THE PROPHET ISAIAH (ORIGINAL HEBREW TEXT)

685 ESAIA CAP. 21.22.

685. JESAIA CAP. 21. 22. כא כב

ז וַיַּרְא רֶכֶב צֶמֶד פָּרָשִׁים רֶכֶב חֲמוֹר רֶכֶב גָּמָל וְהִקְשִׁיב קְשֶׁב רַב־
קשב:

Isaiah xxi, 7.

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Translation

"He saw two riders, one of them was a rider upon an ass and the other a rider upon a camel, he hearkened deligently with much heed" (Isaiah xxi: 7).

Isaiah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original Hebrew. In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camels, etc."

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc."

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is Jesus Christ, because he so made his entry into Jerusalem, and that by the rider of a camel is meant the prophet of Arabia, of which country the camel is characteristic of conveyance.

"Hikko Mamittadim Vikullo Mahmmadim Zehdudi Vezem Raai Benute Yapus Halam".

The English translation thereof is as follows:

His mouth is most sweet; yea, he is Muhammad صلی اللہ علیہ وآلہ وسلم altogether lovely. This is my beloved and this is my friend.

"O daughter of Jerusalem". (Song of Solomon 5:16).

King Soloman has named the Prophet that was to come "Mohammadin". In Hebrew the suffix 'la' is used to express respect as the term 'Eloha' which means 'God' is mentioned in Bible as "Elohim". It is thus clear that Soloman has quite distinctly mentioned the name of the Prophet that was to come as "Muhammad". But an error is made, intentionally or un-intentionally, by translation of the proper name as "Altogether Lovely". Even the translation 'Altogether Lovely' 'المحبب' is a befitting attribute of the Holy Prophet, as mentioned in the words of Hadith. The Hebrew words in Roman script are as follows:

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PROPHECIES IN THE NEW TESTAMENT

The Ahmad of Messiah

Original Greek Text

7 ἀλλ' ἐγὼ τὴν ἀλή-
θειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ
πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
8 ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον
περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ
9 κρίσεως· περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα
11 ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως,
12 ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἔτι
πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστά-
13 ζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν·
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει λα-
14 λήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

15 Ἐὰν
ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
16 κἀγὼ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον Παράκλητον
17 δώσει ὑμῖν ἵνα ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν 25
μένων· ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον 26
ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος
ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα
ἃ εἶπον ὑμῖν ἐγώ.

Translation

John 14:5. – "If ye love me ye will keep my commandments. v. 16. And I will pray the Father and He shall give you another Parakletors (Comforter رحمۃ للعلمین) that he may be with you for ever. v. 25. These things have I spoken unto you while yet abiding with you. v. 26. **But the Comforter رحمۃ للعلمین (Parakletos) which is the spirit of truth whom the Father will send in my name he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you."**

John 16:17. — "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter (Parakletos) will not come unto you, but if I go, I will send him unto you. v. 8. And he, when he is come, will convict the world in respect

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of sin and or righteousness and of Judgement. v. 12. I have yet many things to say unto you, but ye cannot bear them now. v. 13. Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth for he shall not speak from himself, but what things soever he shall hear, these shall he speak and he shall declare unto you the things that are to come."

It is well-known a fact that a person was expected by a great number of Christians in accordance with the prophecy from a very early period, which shows that the construction put on the passage in the Acts by Roman Church and by Protestants was not general.

MUHAMMAD صلی اللہ علیہ وآلہ وسلم IN HINDU SCRIPTURES

Likewise in Hindu scriptures too there are a good many prophecies about the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our Holy Prophet. It gives even the name of the country of the Prophet "Marusthalnivasinan denizen of the desert (Arabia)". For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows:

Original Sanskrit Text

एतस्मिन्नन्तिरे म्लेच्छ आचार्य्येण समन्वितः ।
महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥
नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।
गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।
चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥
भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।
त्रिपुरासुरनाशाय बहुमायाप्रवर्त्तिने ॥ ७ ॥
म्लेच्छैर्गम्याय शुद्धाय सच्चिदानन्दरूपिणे ।
त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

Below we give the English translation of the prophetic words:

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"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Muhammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, *(i.e.,* purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O Ye! the pride of mankind, the dweller in Arabia. Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents.' 'O ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet. In this eulogy of the holy Prophet, Maharishi Vyasa has enumerated the following points:

(1) The name of the Prophet is clearly stated as Muhammad صلی اللہ علیہ وآلہ وسلم.

(2) He is said to be belonging to Arabia. The Sanskrit word *Marusthal* used in the prophecy means a sandy tract of land or a desert.

(3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him.

(4) He will be immune from sins, having an angelic disposition.

(5) The Raja of India will show him his heart-felt reverence.

(6) The Prophet will be given protection against his enemies.

(7) He will kill Devil, root out idol-worship and will do away with all sorts of vices.

(8) He will be an image of the All-powerful God.

(9) The Maharishi claims to be lying at his feet.

(10) He is regarded as the pride of mankind *(Parbatis Nath).*

(Bhavishya Purana Parv 3, Khand 3, Adhya 3, Shalok 5–8).

ORIGINAL SANSKRIT TEXT

॥ ভবিষ্যপুরাণে ৩৷৩৷৩ ॥

॥ অথ পুরাবৃত্তারম্ভ ॥

ইতি শ্রুত্বা তথা পুত্র নারদঃ প্রত্যুবাচহ। ১।২৩
অহো মহত্তা নরাণি যে ভারতে তু হরেঃ প্রিয়ে ॥ ৭ ॥

ততো গতো মহাদিব্যো মরুভূমৌ বিদেশকে।

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ए॒ष्टा र॑थेस्तु नि॒ धि॑हीषते॒ दि॒व इ॑ष॒ण्यन्थ॒ उ॒ष्यूषुः ॥ ७ ॥
ए॒ष स्य॑दते मासदे॒ अधि॑ नि॒ष्कान्द॒न्न॒र्यः ।
पी॒षि॒तं॒ सो॒मप॑र्वभ्यां॒ मु॒ह॒रा॒ द॒ध॒ गो॒नाम् ॥ ३ ॥ (१)

"O people, listen this emphatically! the man of Praise (Muhammad صلی اللہ علیہ وآلہ وسلم will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty camels and she camels, whose loftiness of position touches the heaven and lowers it.

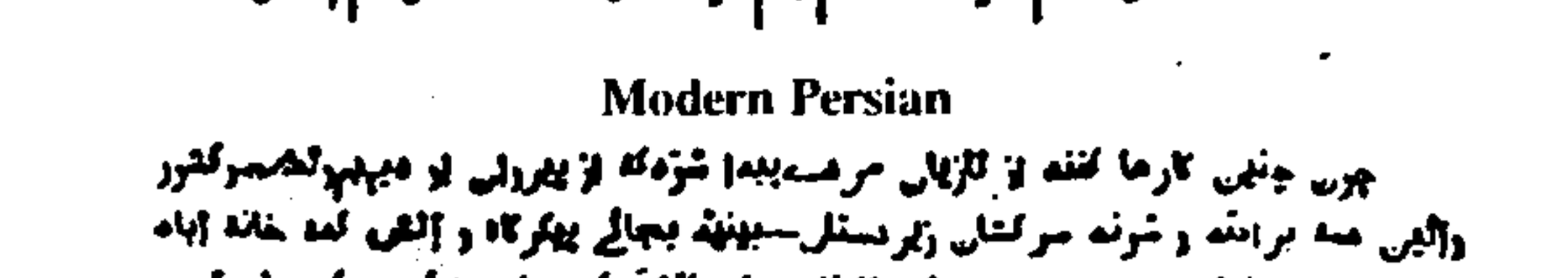
He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows."

Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3 etc. etc.

MUHAMMAD صلی اللہ علیہ وآلہ وسلم IN THE PARSI SCRIPTURE

The Parsi religion is one of the oldest religions in the world, perhaps as old as if not older than the Hindu religion. It has two collections of Scriptures—the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasatir, No. 14, which is associated with the name of Sansanil, there is not only a corroboration of the Doctrines and the Teachings of Islam, but a clear prophecy as to the Advent of the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia. It runs thus :

Original Pahlavi



Modern Persian

چون چنین کارها کنند از کژیان مرحمت پدید شود که از پیروان او دیهیم‌داران کشور
والایی همه برانند و شوند سرکشان زیردستان—بیهقه بجای پیکرگاه و آتش کده خانه اباه
به پیکر شده نماز برون سو..... دراز سنا کنند جا پتش کده تا مدائن و کوه‌ها دلی و
توس و بلخ و جاها بزرگ بس اینکه مرحم دانا یان ایران و به یکرن مرایشان در روند.

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Translation

"When the Persians should sink sow low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty still-necked ones of Persia will be overpowered. The house which was built (referring to Abraham building the Ka'aba) and in which many idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of the Parsis Tus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers".

This prophecy is contained in a book which has ever been in the hands of the Parsis, and its words do not admit of two interpretations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers facing towards the Ka'aba. Can this prophecy fit in with any person other than Muhammad صلی اللہ علیہ وآلہ وسلم ? etc. etc.

THE BUDDHIST PROPHECY

❁

(FROM THE BURMESE SOURCES)

The Buddha said to Sariputta :

".....
Our cycle is a happy one,
three leaders have already lived,
Kakusandha, Konogamana
And eke the leader Kasapa,
The Buddha supreme am I,
But after me Metteya comes,
While still this happy cycle lasts,
Before its tale of year shall lapse,
This Buddha then Metteya called
Supreme, and of all men the chief."[1]

❁

(From Ceylon Sources)

Ahanda "said to the Blessed One,
Who shall teach us when thou art gone?"

---

1 Budhism in Translation by Warren pp. 481-2.

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And the Blessed One replied :

"I am not the first Buddha who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a holy one, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths, which I have taught you. He will preach his religion, glorious in its origin, glorious at the climas, and, glorious at the goal. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred."

Ananda said, how shall we know him?

The Blessed one replied, "He will be known as Maitreya.....[2]

The Buddha said :

"Monks, in the day when men live 80000 years, there will arise in the world a Buddha named Metteyyo (the benevolent one), a holy one (Arahat), a supremely enlightened one, endowed with wisdom in conduct; auspicious, knowing the universe, an incomparable charioteer of men who are tamed; a master of angles and mortals; a Blessed Buddha; even as I have now arisen in the world, a Buddha; with these same qualities endowed. What he has realized by his own supernal knowledge he will publish to this universe with its angels, its finds, and its archangels, and to the race of philosophers and Brahmins, princes and peoples; even as now having all this knowledge do publish the same unto the same. He will preach his religion, glorious in its origin, glorious at the climax.

Glorious at he goal, in the spirit and the letter. He will proclaim a religious life wholly perfect and thoroughly pure, even as I now preach my religion, and a like life do proclaim. he will keep up a society numbering many thousand, even as I now keep up a society of monks numbering many hundred."[3]

OR

"At that period, brethren, there will arise in the world an Exalted One named Metteya, Arahant, fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an Exalted One, a Buddha even as I am now. He by himself, will thoroughly see and know, as it were face to face, this universe, with its world of the spirits, its Brahamas, and its Maras, and its world of recluses and Brahmins, of

2 The Gospel of Budha by Carus pp. 217-8.

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princes and peoples, even as I now by myself, thoroughly know and see them. The truth (the Norm) lovely in its origin, lovely in its progress, lovely in its consummation, will he proclaim, both in the spirit and in the letter; the higher life will he make know, in all its fullness and all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren".[4]

From the Chinese – Sanskrit sources)

"In the old days when the Tathagata was living at Rajagriha (Wang-she).

"On the Gridhra-Kuta mountain, he spoke thus to the Bhikshus: 'In future years when this country of Jambudvipa shall be at peace and rest, and the age of men shall amount to 80000 years, there shall be a Brahman called Maitreya (sse-che). His body shall be of pure gold, bright, glistening and pure. Leaving his home he shall become a perfect Buddha, and preach the threefold Law for the benefit of all creature. Those who shall be saved are those who live, in whom the roots of merit have been planted through my bequeathed Law. These all convening their minds in profound respect for three precious objects of worship, whether they be already professed disciples or not, whether they be obedient to the precepts or not, will be led by the converting power) of his preaching) to acquire the fruit (of Bodhi) and final deliverance, whilst declaring the three fold Law for the conversion of those who have been influenced by my bequeathed Law, by this means also hereafter other will be converted."[5]

"It is said up to the time when Phanchhen-rin-po-chhe (The Great jewel of Wisdom) condescends to be reborn in the land of the P'helings (Westerners) and appearing as the Spiritual conqueror (Chom-den-da), destroys the error little use to try to uproot the misconceptions of P'heling-pa (Europe): her sons will listen to none."[6]

From the above its is clear that the Buddha Gautama foretold the advent of a person named Maitreya as his successor.

3 Budhists and Christian Gospels by Edmunds. Vol II. pp. 160-1.
4 Cakkavatti - Schanada Suttanta. The Mahabodhi Society Translation.
5 Si-yu-Ki vol. 2 pp 46-7.
6 The Secret Doctrine by Blavateky. vol. III. p 412.

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IDENTIFICATION OF MARITREYA

EQUIVALENTS OF MAITREYA

The person whose advent the Buddha Gautama prophesied bears different names in different languages. In Pali his name is Metteyya, in Sanskrit, Maitreya, in Burmese, "Aremideia",[7] in Chinese, "Mei-ta-li-ye",[8] or "Milie Pusa",[9] or "Mili Fo,[10] or "Tzushih",[11] in Tibetan, "Byamspa",[12] or "Mahitreja",[13] and in Japanese, "Miroku".[14]

The English equivalent of Metteyya:

1. "Teacher of love." Max Muller.[15]
2. "Lord of love." A. Dharampal.[16]
3. "He whose name if kindness." Caruse.[17]
4. "Buddha of kindness". Rhys Davids,[18]
5. "Universal love," OR "Benevolence", L. Narasu.[19]
6. "Buddha of brotherly love." Lillie.[20]
7. Buddha of "Friendliness." Fausboll.[21]
8. "Loving and compassionate". Monier Williams.[22]
9. "Love or Mercifulness.;; S. Beal.[23]

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7 THE LEGEND OF GAUDAMA by Bigandet. Vol-I, p. 11. FOOT NOTE.
8 si Yu-Ki Vol-I. p. XXIX.
9 BUDDHIST CHINA by Johnston p 367.
10 Edkins p. 208.
11 Yuan Chwang vol-I, p. 239 by T. Watters.
12 Pr. 'Jampa' or 'Champa' Lamaism by Waddell p. 355.
13 THE RELIGION OF TIBET AND THE TRUE RELIGION by Frauson p. 38.
14 Reischauter pp. 264-5.
15 CHIPS FROM A GERMAN WORKSHOP Vol-I, p. 452.
16 THE LIFE AND TEAQCHINGS OF BUDDHA p. 83.
17 THE GOSPEL OF BUDDHA p. 218.
18 BHDDHISM p. 180.
19 ESSENCE OF BUDDHISM P. 101; 105.
20 BUDDHISM IN CHRISTENDOM p. VII.
21 SUTTA NIPATA p. 205.
22 BUDDHISM P. 181.
23 THE CHINESE DHAMMAPADA P. 69.

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10. "Compassionate" or of "Family of mercy." Getty.[24]
11. "The merciful". Herbert Baynes.[25]
12. "Merciful One." Joseph Edkins.[26]
13. "Quality of a friend; friendly; benevolent; kind; love, amity, sympathy, active interest in others."[27]

REHMAT IS THE ARABIC EQUIVALENT OF MAITREYA. Benevolence, loving kindness, friendliness, compassion, mercy or mercifulness, all words of similar import are all expressed by the Arabic word ***Rehmat***. The Arabic English lexicon by Edward William Lane gives some of the following equivalents of ***Rehmat:***

"Mercy, pity, compassion, tenderness of heart; inclination requiring the exercise of favour, and beneficence; pardon and forgiveness".

Badger's English Arabic Lexicon includes

"Goodness and Providence".

"Ar-Rahman and Ar-Rahim are both derived from Rahmat, signifying **tenderness requiring the exercise of beneficence,** (Raghib Imam) and thus comprising the idea of **love and mercy.** Ar-Rahman and Ar-Rahim are both active participle nouns of different measures, denoting intensiveness of significance, the former being of the measure fa'lan, and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure fa'il and being expressive of a constant repetition and manifestation of the attribute. (A.H.) The two words have been explained by the Holy Prophet himself..... He is reported to have said, "Ar-Rahman is the beneficent God whose love and mercy are manifested in the creation of this world, and Ar-Rahim is the Merciful God whose love and mercy are manifested in the state that comes after.' (A.H.) i.e., in the consequence of the deeds of men. Thus the tribute of mercy in Ar-Rahman is manifested before man comes in existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in Ar-Rahim is manifested when man has done something to deserve it. Thus the former is *expressive of the utmost degree of the love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in*

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24 'GODS OF NORTHERN BUDDHISM P. 20;68.
25 THE WAY OF BUDDHA P. 15.
26 CHINSE BUDDHISM P. 210.

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holding that the former includes both the believer and the unbeliever for its object, while the latter particularises more the believer. (LL.R. gh. L.A. TA). Hence I render Ar-Rahman as meaning the *Beneficent God* because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of Ar-Rahman even making an approach to giving expression to ***all comprehensive love and goodness manifested in that word.....***[28]

Metteyya is from Metta. The Metta Suttauns thus:

"As a mother at the risk of her life watches over her own child, so let every one cultivate a boundless (friendly) mind towards all beings."[29]

"The Merciful..... it expresses the universal attribute of mercy which the almighty extends to all men, the unbelievers. This is a noble thought."[30]

Thus Rahmat fully expresses the significance of the word Metteyya. Sale translates Rahmat as **"Mercy."**[31]

MAITREYA IDENTIFIED

MOHAMMED (p) MAITREYA BUDDHA

The followers of Jesus (p) and of Shankaracharya both advertise their respective teachers as the Buddha Maitreya. Their own teachers remained silent on the point in their life-times. Not so Mohammed (p), unlike Jesus (p) and Shankaracharya he himself published that he was sent as the Maitreya (Mercy):

"We have not sent thee (O Mohammed) but (as) a Mercy-unto-all creatures."[32]

Very often the Prophet is called a Maitreya (Mercy) in the Koran:

1. "(Thou art sent as) **a Mercy (Maitreya) from thy Lord."**[33]

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27 THE PALI DICTIONARY

28 Mohammed Ali's translation of the Koran Foot Note 3

29 The Maha Bodhi Society translation.

30 The Muslim Doctrine of God by S.M. Zwemer D.D. pp. 35-6.

31 The Koran Chapter 21 P. 326.

32 The Koran 21 p. 26,

33 Ibid 28. p. 382.

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2. **"There are some of them who injure the Prophet and say, he is an ear: Answer, He is an ear of good unto you: he believeth in God, and giveth credit to the faithful and is a mercy (Maitreya) unto such of you who believe."[34]**

A number of times in his conversation Mohammed (p) gave out that he was sent as a Maitreya:

"The apostle of God (p) used to address people, 'O people, I am a Mercy (Maitreya) (who is) sent (to you)".[35]

2. On the field of Ohod Muhammad صلی اللہ علیہ وآلہ وسلم "was very near losing his life, being struck down by a shower of stones and wounded in the face with arrows."[36] When in this pitiable plight and profusely bleeding some of his companions asked him to curse the unbelieving enemy, he declined their request and prayed for the unbelieving enemy:

"I have not been sent for cursing" but as an inviter (unto God) and a Mercy (Maitreya). O God! guide my people (and forgive them) as they know me not."[37]

"Muhammad صلی اللہ علیہ وآلہ وسلم was at all times of an affectionate disposition and even demonstratively so."[38] "In the Koran he repeatedly points out what a privilege his presence is and how he is a proof or embodiment of God's Mercy to the world."[39]

"It is a wonderful thing," observes Mr. Holland, "That Muhammad صلی اللہ علیہ وآلہ وسلم born of a fierce and war-like race, a people given to many cruel practices, should have so much regard for compassion. He thanked God who had put in men's heart to be compassionate,..... of all the qualities he regarded compassion as the most God-like and every chapter of the Koran begins with this invocation, 'In the name of God, the Compassionate, the Merciful,"[40]

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34 Ibid 9. pp 187-88.

35 D. P. 6.

36 Sale's Koran Foot Note p. 60.

37 M. Quoted .n RAHMAT-AL-LIL-ALAMINA Vol. 1. p. 114. by Q. Muhammad Sulaiman.

38 Mohammed by S. D. Margoliousth P. 70.

39 Ibid p. 82.

40 The Story of Mohammed p. 100.

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MAITREYA IDENTIFIED

MEASUREMENT OF HEARTS

From the Muslim point of view all the inspired teachers of humanity, being the commissioned representatives of the most Merciful upon the earth, were all men of merciful nature. Their hearts were vast treasure houses of mercy. They were men of much more merciful nature than the uninspired. God in His wisdom chose to bestow upon them various amounts of His mercy. The Koran says:

> "These are the apostles: We have preferred some of them before others."[41]

Compared among themselves, some of the apostles were more merciful than others. We maintain that through the grace of God Muhammad صلی اللہ علیہ وآلہ وسلم (p) and received the greatest portion of His mercy. In other words, the heart of Muhammad صلی اللہ علیہ وآلہ وسلم (p) was the greatest treasure house of mercy, as compared with the hearts of other apostles. How to know this? We want a standard for measuring the merciful extent of hearts. Jesus (p) gives a standards:

> "Out of the abundance of heart the mouth speaketh".[42]
>
> "The tongue" write Rt. Rev. W.W. How D.D., "is the truest sign of the state of the heart..... The fountain within shall overflow in the words of the mouth.....[43]

In guidance of the above, we suppose that if in the teachings of an inspired teacher the word "*mercy*" or "*merciful*" occurs once, his heart is merciful to one degree.

With this standard we measure the merciful extent of the heart of Muhammad صلی اللہ علیہ وآلہ وسلم (p). The words *"mercy"* and *"merciful"* are used more than 409 times in the Koran alone.

We intentionally leave out the words occurring in the Hadis literature of more than quarter of a million of pages in which the sayings of the Holy Prophet are recorded. *Therefore the heart of the Holy Prophet was merciful more than 409 degrees.*

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41 2 P. 36.

42 Matt. 12:34.

43 Commentary on the New Testament.

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Now we measure the merciful extent of the heart of Jesus (p) with his own standard. From the record of the four Gospels of the Bible we learn that the words "mercy" and "merciful" drop from the lips of Jesus (p) only 9 times. *Therefore his heart was merciful to 9 degrees only.*

In view of the above an impartial enquirer shall consider Muhammad صلی اللہ علیہ وآلہ وسلم (p) as the Buddha Maitreya in preference to Jesus (p).

The vast extent of the merciful nature of **Muhammad** صلی اللہ علیہ وآلہ وسلم (p) is well expressed by the Koran:

"Certainly an apostle has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) **compassionate-merciful."**[44]

"Compassionate" is the translation of the Arabic word "**Raoof**" which according to Bokhari[45] means "very great mercy." Raoof "denotes a more special and a more tender affection than Rahmet, or **the utmost** degree thereof."[46]

MAITREYA IDENTIFIED

❁

AN INCORRUPTIBLE NAME

When we go through the works written by men of various nations on Islam we observe one curious thing. The word "Muhammad" is spelled in a number of ways as ***"Mahamet"***, ***"Mahmomet"*** ***"Mohamet"***, ***"Mehemet"***, ***"Mahemmet,"***..... صلی اللہ علیہ وآلہ وسلم

We utilize some of these natural differences to our purpose.

(1)

"Mahamet or Mahomet". The word seems to be composed of Maha and Metta. The word Maho or Maha in Pali and Sanskrit means "Great, illustrious."[47] Metta means "mercy." Therefore the entire word Mahamet or Mahomet means "*an illustrious mercy*" or "*a great mercy.*" The Koran gives out that Muhammad (p) is **"a great mercy."**

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44 IX - 128.

45 Vol. 2. p. 299.

46 Arabic English Lexicon by Lane.

47 The Student's H.E. Dictionary by R.N. Lane.

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(2)

"Mohamet" seems to be composed of Moh and Metta. Moh in Sanskrit means, *"Affection or sympathy"*[48] therefore the entire word means ***"of an affectionate or of sympathetic mercy."*** The events of the life of Muhammad صلی اللہ علیہ وآلہ وسلم(p) show that he was of a sympathetic nature to an extraordinary degree. We shall describe these events in details.

(3)

"Mehemet" seems to be composed of "Meh" and "Metta". Meh means ***"rain".***[49] Therefore the entire word means ***"a mercy like rain"***, of ***"a man who rains mercy in general."*** According to the Koran rain is a general blessing of God to His creatures:

(a) "We send down **rain as blessing from heaven,** whereby we cause the gardens to spring forth and the grain of harvest and tall palm trees having branches laden with dates, hanging one above another as a provision for mankind and we thereby quicken a dead country."[50]

(b) "He sendeth down **water from heaven and quickneth thereby the earth, after it hath been dead:** verily herein are signs unto people who understand."[51]

(c) "Dost thou not see that God sendeth down water from heaven and causeth the same to enter (and form) sources on the earth, and **produceth thereby corn of various sorts.**"[52]

Just as rain is a general blessing and mercy of God to all His creatures, so the Holy Prophet was a mercy to all His creatures: the Koran supports this:

"We have not sent thee (O Muhammad صلی اللہ علیہ وآلہ وسلم but (as) a **mercy-unto-all-creature."**[53] **(رحمۃ للعالمین)**

(4)

"Mahemmet" seems to be composed of "Mahema" or "Mahima" which in Sanskrit means "greatness; glory"[54] and Metta which means "mercy". Therefore the entire word means "the glorious mercy" or "a

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48 Ibid.
49 Ibid.
50 50. p 100.
51 30. p 396.
52 39. p 451.
53 21. p 326.

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great mercy.''

CONCLUSION

Thus if, on the one hand, the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear Prophesies about the advent of the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم This mutual corroboration, by furnishing a great evidence of the spiritual providence of God for humanity, strengthens people's faith in religion in general, and in the religion of Islam in particular and accept Islam as the final undistorted message of God to be followed by mankind replacing old scriptures which suffered tragic fate at the hands of those whom the Holy Quran described as follows:

''Therefore woe be unto those who write the scripture with their hands and then say, ''This is from Allah.'' That they may purchase a small gain therewith.

''Woe unto them for that their hands have written, and woe unto them for that they earn thereby.''

(Holy Qur'an II 79)

''Lo those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.''

(Holy Qur'an II 174)

It also bears ample testimony to the unquestionable fact that all revealed religions, in their original and prestinely pure forms, were one and the same that is to say ''The Religion of All Prophets'' (peace be upon them).

Therefore, the most loving God, the Beneficent, the Merciful, Kind and the Master of the Day of Judgement, when He decided to herald the creation of the mighty and vast Universe, He so ''willed it'' to come into existence.

His reason for this colossal cosmic creation was that ''His Might, His power, His Glory be known to His creatures'' and that man who is a uniquely special creature accepts Him, out of his own free will, ''as his Creator, his Lord and his Master'' who is Omnipotent, Omniscient and

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54 The Student's H.E. Dictionary by R. N. Lal.

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Omnipresent.

The Quran has declared that the ancients, possessing the Divine Scriptures, knew Muhammad صلی اللہ علیہ وآلہ وسلم (p):

1. **"They unto whom we have given the scripture know their own destroy their souls, will not believe." (6:20)**

2. **"They to whom we have given the scripture know (our apostle), even as the know their own children: but some of them hide the truth, against their own knowledge." (2:146)**

3. **"And when Abraham and Ishmael..... (saying) ..... Lord send them down likewise an apostle from among them who may declare the signs unto them, and teach them the book (of the Koran) and wisdom, and may purify them." (2:129)**

4. **"And (remember) when God accepted the covenants of the prophets, (saying This) verily (is) the scripture and the wisdom I have given you: hereafter shall an apostle come unto you, confirming the truth of that (scripture) which is with you; you shall surely believe on him and ye shall assist him." (3:81)**

(5) **"The unbelievers will say, Thou art not sent (of God). Answer, God is a sufficient witness between me and you, and HE WHO UNDERSTANDETH SCRIPTURE."[55]**

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55 XIII. P. 215

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"و یقول الذین کفروا لست مرسلا ط قل کفی باللّٰه شهیداً بینی و بینکم و من عنده علم الکتاب" (القرآن)

"They who disbelieve say: You are no true apostle. Say: Allah and whosoever has true knowledge of the Scriptures, is sufficient witness between me and you." *(Al-Qur'an)*

Chapter 2

THE GREATNESS OF HOLY PROPHET

صلی الله علیه و آله وسلم

AS ADMITTED BY NON-MUSLIMS

"His Honesty, his Truthfulness, his Virtues were never spoiled"

(Rev. Bodley)

By

Mian Mohammad Imran-ul-Haq

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THE GREATNESS OF THE HOLY PROPHET ( )

(1) "His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement --- all argue his fundamental integrity. To suppose Muhammad صلی اللہ علیہ وآلہ وسلم an impostor raises more problems than it solves. Moreover, none of the great figures of history is so properly appreciated in the West as Muhammad صلی اللہ علیہ وآلہ وسلم. Thus, not merely must we credit Muhammad صلی اللہ علیہ وآلہ وسلم with essential honesty and integrity of purpose."

"The nerve-shaking agonies and tortures which Mohammad bore smilingly during his Meccan life and the firmness with which he struck to his mooring during situations which would have shaken even the mightiest among us is in itself proof positive of the fact that he honestly and sincerely believed in the truth of what he said and preached. It were, in my opinion his sterling character and the truth of what he taught which won for him the support and loyalty of Abu Bakr and Umar and the valour and courage of Khalid Bin Walid and Umar Ibnul Aas. The spread of Islam in a most dazzling way and with a terrific speed which dazzled the Christian world are enough to confirm that Mohammad was true and that the book which he gave to his followers was true and revealed." ("Muhammad at Mecca" Montgomery Watt, p. 52, Oxford, 1953).

(2) "No Jew or Buddhist or Christian ever says that his faith grew before him with such miraculous rapidity. No other religious leader was ever so rewarded in his life time. It seems as if God had wished to emphasize that Muhammad صلی اللہ علیہ وآلہ وسلم was the last of His Prophets and Islam the last of His religions."

(3) "In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of

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disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown..... The old tribal sanctions had lost their power..... The new sanctions created by Christianity were working division and destruction instead of unity and order..... Civilization like a gigantic tree whose foliage had over-reached the world..... stood tottering..... rotted to the core ..... Was there any emotional culture that could be brought in togather mankind once more into unity and to save civilization?..... It was among these people (the Arabs) that the man was born who was to unite the whole known world of the east and south." **(Emotions as the Basis of Civilization", by J. H. Denison, pp. 265-269)**

(4) "At the outset let it be said that Muhammad صلی اللہ علیہ وآلہ وسلم was one of the great figures of history whose overmastering conviction was that there was one God alone and that there should be one community of believers. His ability as a statesman faced with problems of extraordinary complexity is truly amazing. With all the power of armies, police and civil service no Arab has ever succeeded in holding his countrymen together as he did..... Muhammad's first task was to build up a self-contained community which could hold together and maintain its position despite the force of tradition and a long history of rivalries and feuds. To do this successfully required consummate ability, diplomat firmness and farsightedness." **("Islam", by A. Guillaumme, 1963 edn., pp. 23, 40)**

(5) "For the author of Christianity, the Muhammadans are taught by the Prophet to entertain a high and mysterious reverence and the Latin Church has not disdained to borrow from the Quran the immaculate conception of Christ's virgin mother..... The piety of Moses and Christ rejoiced in the assurance of a future prophet more illustrious than themselves; and the Evangelist's promise of the Paraclete or Holy Ghost, the Comforter, *was prefigured in the name, and accomplished in the person*, of the greatest and the last of God's prophets."[1] **("Apology for**

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1 It may not be out of place to offer a few words of elucidation in regard to the portion *italicized* in the above quotation from J. Davenport. The following statements, which are taken from the Gospels, are interpreted by the Muslims as prophecies of the advent of the Holy Prophet which interpretation the Christians generally contest:

(a) Bible (official version):

St. John **14:16.** "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.'

16:7. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 16:8. And when he is come, he will reprove the world of sin, and of righteousness, and judgement... 16:12. I have yet many things to say unto you, but ye cannot bear them now. 16:13, Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall

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Muhammad صلی اللہ علیہ وآلہ وسلم and the Koran" by J. Davenport, 1882 end., p. 72)

hear, that shall be speak; and he will show you things to come.

(b) Gospel of St. Barnabas, Edited and translated from the Italian Manuscript in the Imperial Library at Vienna, by Lonsdale and Laura Rogg. Oxford 1907; (Taken from Islam — Our Choice):.... Then said the PRIEST, "How shall the Comforter be called and what sign shall reveal his coming?" Jesus answered: Is admirable for God gave him the name when He had created his Soul, and placed it in Celestial Spiendour. God said: Await Muhammad (S.A.W.), for thy sake I will create Paradise, the World and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee unto the world, I shall send thee as my Messenger of Salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail. MUHAMMAD (S.A.W.) is his blessed name. Then the crowd lifted up their voice saying: "O God, send us THY messenger. O Muhammad (S.A.W.), come quickly for the salvation of the world."

Let us now see what Godfrey Higgins has to say on this subject. In his book **"Apology for Muhammad" (reprint by Allahabad Reform Society, 1929 edn.)**, he writes :

p. 171. The Paraclete: It was the universal tradition, as well as the words of the record, the gospel histories, that Jêsus, before his Ascension, promised his desciples that he would send a person to them, in some capacity or other; the Greek of our Gospels says, as a Paraklytos, translated Comforter.

p. 172. The Muhammadans maintained, and yet maintain, that Muhammad (S.A.W.) was this person foretold by Jesus Christ, the same as Cyrus was by Isaiah—both by name; that he was called by Jesus, not by a word which ought to be rendered in the Greek language, as in our gospel histories, paraklytos, but periklutos, which means not comforter, but famous or illustrious, and which, in Arabic is the meaning of the word Muhammad (S.A.W.); that the gospel of the Christians had originally the latter of those words; but that it was corrupted to disguise the truth.....

p. 181. It must be confessed that the word, as written by Bishop Marsh, and as it is almost certain that it must have been used (as he observes) by Jesus Christ, appears strongly to support the assertion of the Muhammadans, as here stated by the very learned Mr. Sale. I am of opinion that the Muhammadans have as much right to render this word by the word Periclite or Periclyte, as the Christians have by the word Paraclete. Nay more, I maintain that the balance of probability is on the side of the Muhammadans.

p. 195. But even if we accept that the correct word is Paraclete a short answer might satisfy willing hearers: "You say the New Testament teaches that the spirit of truth should come. True, the spirit of truth did come; he came in Muhammad (S.A.W.), who was inspired with the spirit of truth. This is the true meaning of your figurative expression and the role that it will fairly bear."

p. 201. The gospel history of Barnabas, from which Muhammad (S.A.W.) is said mostly to quote in the Koran, had a very great circulation in the East. In it the coming of Muhammad (S.A.W.) is repeatedly foretold. Dr. White says it is interpolated to serve the purpose of Muhammad (S.A.W.). This is possible. Nor can we be surprised at it when we find Romish and Protestant Christians have done the same thing, with the most unblushing effrontery, in their sacred writings, in both ancient and modern times.....

p. 203. Notwithstanding the eminence both of Dr. White and Mr. Sale, I take the liberty of saying, that I am not convinced by their mere assertion that the gospel history of Barnabas, such as it is, has been interpolated. Unless they have some variation of manuscripts to plead, or some other similar substantial reason to assign, I cannot assent to their opinions; and that they have no such reason I am satisfied in believing because they have not assigned it.....

p. 205. I challenge the Christian priests to produce a single manuscript copy of this gospel in which these passages are not found.

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(6) "It is strongly corroborative of Mohammed's sincerity that the earliest converts to Islam were his bosom friends and the people of his household, who, all intimately acquainted with his private life, could not fail to have detected those discrepancies which more or less invariably exist between the pretensions of the hypocritical deceiver and his actions at home." **(Apology for Muhammad صلی اللہ علیہ وآلہ وسلم and the Koran" by J. Davenport, 1882 end., p. 17)**

(7) "No proof, indeed, has ever been adduced that Muhammad صلی اللہ علیہ وآلہ وسلم at any time descended to any artifice or pseudo-miracle to enforce his doctrine of establish his apostolic claims. He appears on the contrary to have relied entirely upon reasons and eloquence, and to have been supported by religious enthusiasm in this earlier stage of his career. Religious enthusiasm was, in fact, Muhammad's ruling passion; it appeared in his every action, and displayed itself in every stage of his existence." **(Ibid, p. 19)**

(8) "He did justice to the propagation of the Message with right earnest, with vigour and zest, with love and faith, with no favour or fear. His preaching, his lessons, his advices, went straight into the hearts of the sincere folk who honoured him more than anything in the world, and so were ever willing to sacrifice their lives even and this they did on many occasions. People of almost every religion. except the Jews, have paid a rich tribute for the Last Divine Envoy, and there are clear and convincing reasons, for these, were simple, strong and solid. Turning the pages of history and the biographies of the Holy Prophet written by Muslims and non-Muslims both, it has to be believed that no such personality had ever come to this universe before....."

("ALLAH" by A. Rauf Luther, p. 101, Printed by Falcon Press, Lahore ("MOHAMMAD The Effulgent Self of The Self Effulgent")

(9) "Can a man who has no good qualities hold a friend? Because those who knew Muhammad صلی اللہ علیہ وآلہ وسلم best, believed in him most. Khadijah for all her days believed in him. --- Abu Bakr is a better witness, and he never wavered in his devotion. Abu Bakr believed in the Prophet and it is very hard for any one who reads the history of these times not to believe in Abu Bakr. Ali again risked his life for the Prophet in his darkest days. Muhammad صلی اللہ علیہ وآلہ وسلم was no impostor, at any rate.... The insistence upon kindliness and consideration in the daily life is one of the main virtues of Islam, but it is not the only one. Equally important is the uncompromising monotheism, void of any Jewish exclusiveness, which is sustained by the Quran.... it was full of the spirit of kindliness, generosity

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uncompromising monotheism, void of any Jewish exclusiveness, which is sustained by the Quran.... it was full of the spirit of kindliness, generosity and brotherhood; it was a simple and understandable religion; it was instinct with the chivalrous sentiment of the desert; and it made its appeal straight to the communist instincts in the composition of ordinary men.'' **("Outline of History" Vol. II p. 418, by H. G. Wells, Publishers George Newness, Ltd., Southampton Street, Strand, London W.C.2.)**

(10) "The question of the sincerity of Muhammad صلی اللہ علیہ وآلہ وسلم has been much debated, but to me, I must confess, that to question his sincerity at starting, and to admit the above indisputable facts relating to his early life, is very like a contradiction in terms. Nor could any one have done what Muhammad صلی اللہ علیہ وآلہ وسلم did without the most profound faith in the reality and goodness of his cause. Fairly considered, there is no single trait in his character up to the time of the Hijra which calumny itself could couple with impostor; on the contrary, there is everything to prove a real enthusiasm arriving slowly and painfully at what he believed to be the truth.''

"It has been remarked by Gibbon that no incipient prophet ever passed through so severe an ordeal as Muhammad صلی اللہ علیہ وآلہ وسلم since he first presented himself as a prophet to those who were most conversant with his infirmities as a man. Those who knew him best, his wife, his eccentric slave, his cousin, his earliest friend ... he who, as Muhammad صلی اللہ علیہ وآلہ وسلم said, alone of his converts, turned not back, neither was perplexed .... were the first to recognise his mission. The ordinary lot of a prophet was in his case reversed; he was not without honour save among those who did not know him well.''

"He preserved to the end of his career that modesty and simplicity of life which is the crowning beauty of his character ... On the whole the wonder is to me not how much but how little, under different circumstances, Muhammad صلی اللہ علیہ وآلہ وسلم differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer, in the minority of one, in the exile of Madina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence seems to me to be the same in all." ("Muhammad and Mohammedanism", by Reverend Bosworth Smith, pp. 107, 141 Publishers John Murray, London, 1889).

(11) "I have seen", said the ambassador sent by the triumphant Quraish to the despised exile at Madina, "the Persian Chosroes and the

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Greek Heraclius sitting upon their thrones, but never did I see a man ruling his equals as does Muhammad صلی اللہ علیہ وآلہ وسلم. Head of the State as well as of the Church, he was Caesar and Pope in one; but he was Pope without Pope's pretensions and Caesar without the legions of Caesar. Without a standing army, without a body-guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Muhammad صلی اللہ علیہ وآلہ وسلم; for he had all the power without its instruments and without its supports. He rose superior to the titles and ceremonies, the solemn trifling, and the proud humility of court etiquette. **To hereditary kings, to princes born in the purple, these things are naturally enough as the breath of life; but those who ought to have known better, even self-made rulers, and those the foremost in the files of time ---- a Caesar, Cromwell, a Napoleon. have been unable to resist their tinsel attractions. Muhammad صلی اللہ علیہ وآلہ وسلم was content with the reality; he cared not for the dressings of power. The simplicity of his private life was in keeping with his public life. 'God', says Al-Bokhari, 'offered him the keys of the treasures of the earth, but he would not accept them.' Hagiology is not history, but the contemporaries of Muhammad صلی اللہ علیہ وآلہ وسلم his enemies who rejected his mission, with one voice extol his piety, his justice, his veracity, his clemency, his humility, and that at a time before any imaginary sanctity could have enveloped him. A Christian even, as it remarked by a great writer whom I have quoted above, with his more perfect code of morality before him, must admit that Muhammad صلی اللہ علیہ وآلہ وسلم, with very exception, practised all the moral virtues but one: and in that one, as I have shown, he was in advance of his time and nation."**

"By a fortune absolutely unique in history, Muhammad صلی اللہ علیہ وآلہ وسلم is a threefold founder ---- 'of a nation, of an empire, and of a religion.' Illiterate himself, scarcely able to read or write, he was yet author (master) of a book which is poem, a code of laws, a Book of Common Prayer, and a Bible in one, and is reverenced to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It was the one miracle claimed by Muhammad صلی اللہ علیہ وآلہ وسلم — his 'standing miracle' he called it; and miracle indeed it is. But looking at the circumstances of the time, at the unbounded reverence of his followers, and comparing him with the Fathers of the Church or with mediaeval saints, to my mind the most miraculous thing about Muhammad صلی اللہ علیہ وآلہ وسلم is, that he never claimed the power of working miracles. Whatever he had said he could do, his disciples would straightway have seen him do. They could not help attributing to him miraculous acts which he never did, which he always denied he could do. What more crowning proof of his sincerity is needed? Muhammad صلی اللہ علیہ وآلہ وسلم to the end of his life claimed for himself that title only with

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which he had begun, and which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to him — that of a Prophet, a very Prophet of God."

("Muhammad and Mohammadanism" by Bosworth Smith, p. 238 etc., 1874 edn.)

(12) "A silent great soul; he was one of those who cannot but be in earnest; whom nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared-in upon him, with its terrors, with its splendors, no hearsays could hide that unspeakable fact, 'Here am 1!' SUCH SINCERITY, as we named it, has in very truth something of divine. The word of such as man is a Voice direct from Nature's own heart. Men do and must listen to that as to nothing leas; all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimages and wanderings, had been in this man: What am I? What is this unfathomable Thing a live in, which men name Universe? What is Life; what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hira, of Mount Sinai, the stern sandy solitudes answered not. The great heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul, and what of God's inspiration dwelt there, had to answer."

"Such a man is what we call an original man: he comes to us at first hand. A message he sent from the Infinite Unknown with tidings to us. We may call him Poet, Prophet,, God; -- in one way or another, we all feel that the words he utters are as no other man's words Direct from the inner Fact of things; --he lives, and has to live, i daily communion with that. hearsays cannot hide it from him; he is blind, homeless, miserable, following hearsays, it glares in upon him. Really his utterances, are they not a kind of 'revelation': what we must call such for want of some other name? It is from the heart of the world that he comes; he is portion of the primal reality of things. God has made many revelations: but this man too, has not God made him, the latest and newest of all? The 'inspiration of the Almighty gave him understanding:' we must listen before all to him."

This Muhammad صلی اللہ علیہ وآلہ وسلم, then, we will in no wise consider as an Inanity and Theatrically, a poor conscious ambitious schemer, we cannot conceive him so. The rude message he delivered was a real one withal; an earnest confused voice from the unknown Deep. The man's words were not false, nor his workings here below; no Inanity and

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Simulacrum; a fiery mass of Life cast-up from the great bosom of Nature herself. *To kindle the world*; the world's Maker had ordered it so. Neither can the faults, imperfections, insincerities even, of Muhammad ﷺ, if such were never so well proved against him, shake this primary fact about him."

"One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia: it seems to be the true opinion that Muhammad ﷺ never could write! Life in the Desert, with its experiences, was all his eduction. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumor of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not here for him. Of the great brother souls, flam-beacons thought so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wildernes,: has to grow up so -- along with Nature and his own thoughts."

"But from any early age, he had been remarked as a thoughtful man. His companions named him Al-Amin (the Faithful). A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech, silent when there was nothing to be said, but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Throughout life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even; a good laugh in him withal."

"To the Arab nation it was a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards, Arabia is at the light of genius. Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a Nation becomes fruitful, soul elevating, great, so soon as it believes, These Arabs, the man Muhammad ﷺ, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from

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Delhi to Grenada! I said, the Great Man was always as lighting put of Heaven; the rest of men waited for him like fuel, and they too would flame," ("On Heroes, Hero-Worship and the Heroic in History" by Thomas Carlyle, pp. 279-81, 287-89 & 310-11)

(13) "He seems to have lived a most affectionate, peaceable, wholesome way with his wedded benefactress; loving her truly, and her alone. It goes greatly against the imposter theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, until the heat of his years was done. He was forty before he talked of any mission from heaven." (Ibid, p. 294)

(14) "His honesty, his truthfulness, his virtue were never spoiled. From the earliest days his friends called him Al-Amin -- the Trusty ..... Could a man who was not inspired have brought such an international brotherhood into being? Does not the scoffing of the anti-Muslims rather reflect on themselves? Why should an impostor have left a creed which has grown ever since he died? :::::::::::::::::::::::::::: Epilepsy never made anyone into a prophet or a law-giver or raised anyone to positions of esteem and power. In those days, especially. Such a stage would suggest someone possessed or isance. If ever there was a man who was clearly sane, it was Muhammad (S.A.W.)." ("The Messenger - The Life of Muhammad", by Colonel Bodley, 1954 edn., pp. 33, 50)

(15) "There were other women in Muhammad's life but none for whom he had so genuine and sublime emotions as for Khadija. Her simple belief in the man, she married because of him, gives credence to these first stages of the faith which today claims one in every seven people of the world's population.

"It does not seem likely that a person like Khadija would have chosen as leader of her caravan, then as manager of her important business, and finally as her husband a man who was a designing impostor, or even an impostor who was not designing. neither does it appear probable that an impostor with so much family influence would have made so little out of such obviously golden opportunities. Neither is it likely that such a character, having married his wealthy employer, would have remained faithful to her until she died or neglected the money-making aspect of their alliance for some intangible spiritual revelation." (Ibid, p. 55)

(16) "In the course of ten years Muhammad صلی اللہ علیہ وآلہ وسلم sent forth forty expeditions. This man, who, when he is not represented as an adroit impostor, is often described as an epileptic visionary, personally took part in thirty campaigns and directed ten battles, not

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to mention the difficult negotiations he had to undertake. We know what qualities are required to support an expedition in Arabia ---- the physical endurance, the perseverance, the untiring diplomacy that must form part of the nature of every Arabian chief, whose power is always unstable, depends upon his ability to dominate personally. In this difficult and exhausting art Mahomet excelled." ("The Life of Mahomet" by E. Dermenghem, 1930 edn,. p. 176)

(17) "Muhammad's tastes were simple nearing to asceticism, but he was also a man of the world. ..... he knew himself to be a leader, but he was never showy and never tried to create anything resembling a court.....

"But whatever he was doing --- trading in perfumes or carpets in Damascus or watching over flocks in the silences of the desert, his character remained the same. His honesty, his truthfulness, his virtues were never spoiled. From the earliest days his friends called him *Al Amin* the *Trusty*. He had a ready wit. A pleasing way of speaking made him popular." ("The Messenger", by Rev. V. Bodley)

(18) "If ever man on this earth found God, if ever man devoted his life to God's service with a great motive, it is certain that the Prophet of Arabia was that man. Not only was he great but one of the greatest." **("Islam, her Moral and Spiritual Value", by Major Leonard --- London 1927)**

(19) "To thoroughly comprehend the spirit of Mohammad or the soul of Islam, the student himself ..... must at the outset recognize that Mohammad was no mere spiritual pedlar, no vulgar time-serving vagrant, but one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great, but one of the greatest (i.e. truest) men that humanity has ever produced. Great, not simply as a prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all three, a still great Faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognising this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth." (Ibid, p. 27)

(20) "Two features in the Creed of Islam have always specially attracted me. One is the God's conception, the other is its unquestionable sincerity, a tremendous asset in human affairs, the religious aspect of them especially. After all, sincerity is almost divine and like love covers a multitude of sins". (Ibid, p. 27)

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(21) "Muhammad صلی اللہ علیہ وآلہ وسلم was, in every sense of the word, more titanic than a Cromwell or a Mirabeau. He was not by nature or at heart a destroyer. When he destroyed, it was only because his hand was forced by the crass and obstinate antagonism of those in whom his sincerity and persuasiveness had aroused an envious and deadly hatred. The whole aim, end and object of his existence was to develop the adoration and religion of God..... His centre of gravity was God. This gravity formed his character, gave him courage and endurance in all his trials and affections, counselled and guided him in his ordinary vocations. It was this gravity and concentration that commanded the respect and trust of all who knew him and came under his magnetic influence..... True, the Arabs in themselves were a great and virile people. But it was the genius of Muhammad صلی اللہ علیہ وآلہ وسلم, the spirit he breathed into them through the soul of Islam, that exalted them. That raised them out of lethargy and low level of tribal stagnation, up to the high water mark of national unity of Empire. It was in the sublimity of Muhammad's deism, the simplicity, the sobriety ad purity it inculcated, the fidelity of its founder to his own tenets, that acted on their moral intellectual fibre with all the magnetics of true inspiration. To them Islam was the Faith --- the Faith of God. (Ibid, pp. 114, 116, 122)

(22) "For Muhammad صلی اللہ علیہ وآلہ وسلم, without a shadow of a doubt, was centuries before his age. In his God concept, he was essentially a modern --- a modern of 20th century. It was this catholicity, therefore, that made Islam blossom into a spiritual energy that embraces so many national units." (Ibid, p. 109)

(23) "I will merely add that the simplicity and earnestness of Abu Bakr, and of Umar also , the first two Caliphs, are strong evidence of their belief in the sincerity of Muhammad صلی اللہ علیہ وآلہ وسلم; and the belief of these men must carry undeniable weight in the formation of our own estimate of his character, since the opportunities they enjoyed for testing the grounds of their conviction were both close and long-continued. It is enough that I allude to this consideration, as strengthening generally the view of Muhammad's character, which throughout I have sought to support." ("Life of Mahomet" by Sir William Muir, p. 509)

(24) "What was Muhammad صلی اللہ علیہ وآلہ وسلم himself but an instrument in the had of the Great Worker? It was this belief which strengthened him, alone and unsupported, to brave for many years the taunts and persecutions of a whole people."

"We search in vain through the pages of profane history for a

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parallel to the struggle in which for thirteen years the Prophet of Arabia in the face of discouragement and threats, rejection and persecution, retained his faith unwavering, preached repentance and denounced God's wrath against his godless fellow citizens surrounded by a little band of faithful men and women, he met insults, menace and danger with a lofty and patient trust in future." (Ibid, pp. 53–31)

(25) "Few and simple were the precepts of Muhammad ﷺ upto this time. His teachings had wrought a marvellous and mighty work.... From time beyond memory, Mecca and the whole Peninsula had been steeped in spiritual torpor. The slight and transient influences of Judaism, Christianity or philosophical enquiry upon the Arab mind had been but the ruffling here and there of the surface of a quiet lake; all remained still and motionless below. The people were sunk in superstition, cruelty, and vice. It was the common practice for the eldest son to take as wife his father's widow, inherited as property with the rest of the estate. Pride and poverty had introduced among them (as among the Hindus) the crime of female infanticide. Their religion was a gross idolatry, and their faith rather the dark superstitions, dread of unseen things. Thirteen years before the Hijra, mecca lay helpless in this debased state. A band of several hundred persons had rejected idolatry, adopted the worship of one God, and surrendered themselves implicitly to the guidance of what they believed as revelation from Him, praying to the Almighty with frequency and fervours, looking for pardon to his Mercy and striving to follow after good works, alms giving, chastity, and justice... Jewish truth had long sounded in the ears of men of Madina, but it was not until they heard the spirit-stirring of the Arabian Prophet that they too awoke from their slumber and sprang suddenly into a new and earnest life." **("Life of Muhammad" Chapter III, by Sir William Muir)**

(26) "Qne of the common allegations against Muhammad ﷺ is that he was an impostor, who to satisfy his ambition and his lust propagated religious teachings which he himself knew to be false. Such insincerity, it was argued above makes the development of the Islamic religion incomprehensible. This point was first vigorously made over a hundred years ago by Thomas Carlyle in his lectures "On Heroes", and it has since been increasingly accepted gy scholars. Only a profound belief in himself and his mission explains Muhammad's readiness to endure hardship and persecution during the Meccan period when from a secular point of view there was no prospect of success. Without sincerity how could he have won the allegiance and even devotion of men of strong and upright character like Abu Bakr and Umar? For the theist there is the further question how God could

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have allowed a great religion like Islam to develop on a basis of lies and deceit. There is thus a strong case for holding that Muhammad (S.A.W.) was sincere. (Ibid p. 232)

(27) "It is quite understandable that HUBERT GRIMME in a book which attracted a great deal of attention in its day, championed the idea that Muhammad صلی اللہ علیہ وآلہ وسلم should be treated as a Social rather than as a religious reformer. According to GRIMME the social injustices prevailing at the time in Mecca, where the wealthy merchants oppressed the poor and allowed them to perish in their misery, aroused the flaming wrath of the Prophet, and he arose to establish a new and better social order."

"We might call him a poet or a prophet, for we feel that the words which he speaks are not words of an ordinary man. They have their immediate source in the inner reality of things, since he lives in constant fellowship with this reality." ("Mohamınad" by Tor Andrae -- translated by Theophil Menzel from German -- London edn., 1936, pp. 101, 247).

(28) "It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme, And although in what I put to you I shall say many things which may be familiar to many, **yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that might Arabian teacher."**

"The essential sincerity of Muhammad's nature cannot be questioned: and a historical criticism that blinks no fact, yields nothing to credulity, weighs every testimony, has no partisan interest, and seeks only the truth, must acknowledge his claim to belong to that order of Prophets who, whatever the nature of their physical experience may have been, in diverse times, in diverse manners, have admonished, taught nobler than those they found, and devoted themselves fearlessly to their high calling, being irresistibly impelled to their ministry by a power within." ("The Life and Teachings of Muhammad صلی اللہ علیہ وآلہ وسلم" by Mrs. Annie Besant, pp. 4-9, Madras 1932).

(29) "What then, is the dynamic of this religion which steadfastly refuses to be absorbed by its surroundings, and persistently boasts its superiority to all other systems? While fully recognizing, and giving due credit to, other causes, I believe that the personality of the Prophet as understood and believed in by his followers has been a powerful factor in maintaining the Moslem religion." ("The Arabian Prophet", by Issac Mason, Page V, Shanghai 1921).

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(30) "In his call and message, the Arabian Muhammad صلی اللہ علیہ وآلہ وسلم was a truly prophetic as any of the Hebrew Prophets of the old Testament." ("History of the Arabs" by Phillip K. Hitti, p. 113)

(31) "Even in the height of his glory Muhammad صلی اللہ علیہ وآلہ وسلم led, as in his days of obscurity, an unpretentious life in one of those clay houses consisting, as do all old-fashioned houses of present-day Arabia and Syria, of a few rooms opening into a courtyard, and accessible only therefrom. He was often mending his own clothes and was at all times within the reach of his people. The little he left he regarded as state property..... Serious or trivial, his daily behaviour has instituted a canon which millions observe at this day with conscious mimicry. No one regarded by any section of the human race as Perfect Man has been imitated so minutely."

"Out of the religious community of al-Madinah, the later larger state of Islam arose. This new community of emigrants and Supporters was established, on the basis of religion, as the Ummat. This was the first attempt in the history of Arabia at a social organisation with religion, rather than blood, as its basis. Allah was the personification of stage supremacy, His Prophet as long as he lived, was his legitimate vicegerent and supreme ruler on earth. As such, Muhammad صلی اللہ علیہ وآلہ وسلم, in addition to his spiritual function exercised the same temporal authority that any chief of the stage might exercise. All within this community, regardless of tribal affiliation and older loyalties were now brethren at least in principle. These are the words of the Prophet in is noble sermon at the 'farewell pilgrimage'... Within a brief span of mortal life Muhammad صلی اللہ علیہ وآلہ وسلم called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast areas and superseded Christianity and Judaism and still claims the adherence of a good portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilised world." (Ibid, pp. 120, 21)

(32) "He was twenty-five, she (Khadija) forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. He was forty before he talked of any mission from heaven .....

.....

"he has actually an eye for the world, this Mahomet: with a certain

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directness and rugged vigour, he brings home still, to our heart, the hinge his own heart has been opened to ... Great Nature's own gift; which she bestows on all; but which only one in the thousand does not cast sorrowfully away; it is what I call sincerity of vision; the test of a sincere heart." ("The Hero as Prophet" by Thomas Carlyle, pp. 53, 67 --- Chapman & Hall, London)

(33) "Muhammad's task was to break down the strong tribal system that had been responsible for almost constant warfare and to substitute an allegiance to God that cut across family ties and petty hatreds. He had to introduce a universal law that yet could be found acceptable by the lawless Arabs, and he had to impose discipline upon a society that thrived on tribal Violence and blood vengeance for real or fancied wrongs. His problem was to replace humanity for cruelty, order for anarchy, and justice for sheer might. The sincerity with which he undertook his task, the complete faith that his followers had in his revelations, and the test of centuries make it unlikely that Muhammad صلی اللہ علیہ وآلہ وسلم was guilty of any kind of deliberate deception. No deliberate 'religious' concoction even of an impostor of genius has ever survived. Islam has not only survived for over thirteen hundred years, but keeps gaining new adherents from year to year. History shows not a single example of an impostor whose message was responsible for the creation of one of the world's greatest empires and of one of the noblest civilizations... When Muhammad صلی اللہ علیہ وآلہ وسلم died in 632 the success of Islam completely vindicated the faith of Khadija in the revelation that her husband had received, and the new monotheistic creed was on the road to spiritual and physical conquest unparalleled in human history." ("Islam and the Arabs" by R. Landau, p. 23-245, 1958 edition)

(34) "His whole life is one long argument for his loyalty to truth._____ Surely the character of Muhammad صلی اللہ علیہ وآلہ وسلم has been misjudged. He was not the ambitious schemer some would have him, still less the hypocrite and shame prophet others have imagined. He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, or falls upon barren group and bears no fruit. So was it not with Muhammad صلی اللہ علیہ وآلہ وسلم. He was an enthusiast when enthusiasm was one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the One God, and never to his life's end did he forget who he was, or the message which was the

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marrow of his being. He brought his tidings to his people with a grand dignity, sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness. Well did Carlyle choose him for his prophet-hero! There have been other pure lives of high aspirations; but no man was ever more thoroughly filled with the sense of his mission or carried out that mission more heroically." ("Studies in a Mosque" {1966 edition} by S. Lane-Poole, p. 81).

(35) "On one occasion he had a revelation censuring himself severely for having turned away a beggar in order to speak to an illustrious man of the commonwealth, and he published this revelation, the very last thing which he would have done, had he been an impostor, as ignorant Christians call the great Arab prophet." **("Muhammadanism", p.4 by G.W. Leither, LL.D., M.A., Ph. D., D.O.L., Lahore 1893)**

(36) "To be a prophet in his own country or household, a man must inspire respect, or the still greater feeling of veneration. No man, unless he is earnest and devout, could possibly impress the members of his family. They are bound to find him out. This applies all the more forcibly to an eastern household in which polygamy prevails, and that is made up of so many opposing elements and conflicting interests, the atmosphere of which is only too often one necessarily of envies, jealousies, rivalries, suspicions, intrigues and even conspiracies. If Muhammad صلی اللہ علیہ وآلہ وسلم had been insincere, if instead of convictions, his belief had been a mere profession or a sham; if it had not been one of austere, rigid practice and self-denial, then those about him would neither have been impressed, nor would they have espoused his cause as warmly and valiantly as they did. Not only were they impressed, however, but convinced, and it was their conviction that strengthened and confirmed his own faith."

"A more devout man than Muhammad صلی اللہ علیہ وآلہ وسلم never lived. He was as preeminently wise as he was devout. He utilized his wisdom to the fullest extent of his capacity, and he proved his devoutness by putting his beliefs to the infallible test of stern and rigid practice."

"Yet, Muhammad صلی اللہ علیہ وآلہ وسلم was not against repentance and contrition when sincere and made in due and proper time. Over and over again he holds out the olive branch, and reiterates the forgiveness and mercy of God, as attributes that belonged to Him alone. Mercy, indeed was not so much an attribute as a monopoly. "he hath prescribed unto Himself mercy", as compatible with the fact that He was the final Court of Appeal. However adversely the theologian may criticize this from the modern Christian standpoint, it is clear and direct proof of Muhammad's

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whole-hearted sincerity. Further it is equally direct and tangible evidence of the ardour and zeal that was in him as a prophet and reformer."

"Surely, if ever man was in deadly earnest, this faithful son of Arabia was. If ever man opened his heart and soul to the father and Mother of all things, the Muhammad صلی اللہ علیہ وآلہ وسلم, the merchant, did. Truly if ever the great Author of our being responded to a soul in silent agony, i.e. in conflict, in struggle for victory, it was to this descendant of the bond-woman Hagar! For in Islam, and the soul of Islam, such as the inculcated, the victory was greater than any marathon or Thermopylae." **[Islam by A.G. Leonard, pp. 30, 43, 67, 69 (1909 edn.)].**

(37) "The essential sincerity of Muhammad's nature cannot be questioned: and an historical criticism that blinks no fact, yields nothing to credulity, weighs every testimony, has no partisan interest, and seeks only the truth, must acknowledge his claim to belong to that order of prophets who, whatever the nature of their physical experience may have been, in diverse times, in diverse manners, have admonished, taught and uttered asustere and sublime thoughts, laid down principles of conduct nobler than those they found and devoted themselves fearlessly to their high calling, being irresistibly impelled to their ministry by a power within." **(Encyclopaedia, 1916, Vol. XVI, p. 72, quoted by Dr. Zaki Ali in his "Islam in the World", Lahore, 1938, p. 15, Professor Nathaniel Schmidt).**

(38) "he preserved to the end of his career that modesty and simplicity of life which is the crowing beauty of his character... On the whole the wonder to me is not how much, but little, under different circumstances, Muhammad صلی اللہ علیہ وآلہ وسلم differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitude of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity, I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them; the accidents are changed, the essence seems to me to be the same in all."

"Power, as the saying is, no doubt puts the man to the test. It brought new temptations and therefore new failures, from which the shepherd of the desert might have remained free. But happy is the man who living 'In the fierce light that beats upon a throne, and blackens every blot,' can stand the test as well as did Muhammad صلی اللہ علیہ وآلہ وسلم ("Mohammad and Mohammadanism", by R. Bosworth Smith, p. 93 -- London 1874)

(39) "Never has a man set for himself, voluntarily or

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involuntarily, a more sublime aim since this aim was super-human: to subvert superstitions which have been interposed between man and his Creator, to render God unto man and man unto Go; to restore that rational and sacred ideal of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad ﷺ had, in the conception as well as in the execution of such a great design, no other instrument than himself and no other aid, except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a high revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole Transoxania, Western India, Syria, Egypt, Abyssinian, all the known continents of North Africa, numerous islands of the mediterranean, Spain and a part of Gaul."

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad ﷺ The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. He has left us as the indelible characteristic of his Muslim nationality the hatred of false gods and the passion for the One and immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad ﷺ; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revillings against the superstitions of his country and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen; all these and, finally, his flight his incessant preaching, his wars against odds, his faith in his success and his super-human security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all

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these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the swords, the other starting an idea with the words."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad صلی اللہ علیہ وآلہ وسلم. **As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" ("historic de la Turquie, Paris 1854 Vil. II, pp. 276-77, by Lamartine, taken from "Islam — Our Choice" by Dr. Khulusl).**

(40) "He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source."

"In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints."

"His military triumphs awakened no pride nor vain glory, as they would have done had they been affected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown to him. If he aimed at universal dominion, it was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation so he took no step to perpetuate it in his family. The riches which poured in upon him from tributes and the spoils of war were expended on the promoting of the victories of his faith and in relieving the poor among his votaries in so much that the treasury was often drained of its last coins. Omar Ibn Al-Harith declares that Muhammad صلی اللہ علیہ وآلہ وسلم at his death did not leave a golden *dinar* nor a silver *dirham* nor a slave or a slave-girl nor anything but his grey mule *Duldul*, his arms and the ground which he bestowed upon his wives, his children and the poor. 'Allah' writes an Arabian writer, — 'offered him the key of all the treasures, but he refused to accept them'. It is this perfect self-abnegation throughout the various phases of his fortunes which perplexes one in forming a just estimate of Muhammad's character. After he had the worldly power at his command, the early aspirations of his spirits were continually retained and bore him

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above all earthly things." **("Mahomet and His Successors", by Washington Irving, London 1909, pp. 192-193, 199).**

(41) "It is difficult to reconcile such ardent, persevering piety, with an incessant system of blasphemous imposture; nor such pure and elevated and benignant precepts as are contained in the Quran, with a mind haunted by ignoble passions, and devoted to the grovelling interests of mere mortality".

("Life of Mahomet" by Washington Irving — 1928 edn., p. 240)

(42) "Muhammad's message infuriated those rich Arabs whose faith required many idols and he and his new followers were driven from Mecca, his home. Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle outmanned and outspeared as much as five to one, he won some spectacular victories. Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world."

"By the force of his extraordinary personality, Muhammad (S.A.W.) revolutionized life in Arabia and throughout the Middle East. With his own hands he smashed ancient idols and established a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice." **("Islam: The Misunderstood Religion", by James A. Michener, published in the Reader's Digest (American Edn.) for May, 1955, pp. 68-70)**

(43) "Truly Muhammad صلی اللہ علیہ وآلہ وسلم when he instituted the pilgrimage did more than impose a religious duty; his genius evolved a means of perpetual communication with the remotest corners of the Moslem world. The naked savage from Central Africa..... is there clothed in the simple linen shirt of the ceremony; the Indian prince, discarding his silken robes, does the same simple attire. Thus they are made equal in the sight of God."

"In Mecca they meet in a spirit of brotherhood purely Mohammedan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends eager to listen to the tales of their experiences. The most highly organized European Press propaganda sinks into insignificance compared with this

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gigantic dissemination of ideas." ("Shifting Sands", London 1937, p. 16, by N. N. E. Bray)

(44) "Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all men, has exercised the greatest influence upon the human race."

"Muhammad صلی اللہ علیہ وآلہ وسلم possessed that combination of qualities which more than once has decided the fate of empires..... asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulating respecting personal cleanliness, sobriety, fasting and prayer. Above all other works, he esteemed alms giving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. **("A History of the Intellectual Development of Europe", London 1875, Vol. I, pp. 329-30, by John William Draper, M.D., LL.)**

(45) "Though habitually grave and taciturn, he was easy of access to the vilest outcast and it was said of him that he always left his hand in that of an acquaintance until the latter had withdrawn his own. His liberality was boundless and often subjected his household to serious inconvenience; his gentle disposition is shown by his fondness for children and his humanity by the repeated injunctions of the Quran relating to the treatment of animals. **The degrading passion of avarice had no part in his nature; with immense treasures at his command, his establishment was inferior to those of his followers and the greater part of his income he bestowed on the poor. His tastes were always simple and unpretending and even after he was raised to sovereign power, he retained the frugal habits of patriarchal life; his house was but a hut of sun-dried bricks and palm branches, to which a leathern curtain served as a door. So humble was he in everything that did not concern the dignity of his prophetic office, that he even mended his own sandals, cared for his goats and animals and, at times, aimed his wives in the performance of their domestic duties. Ever constant in friendship, he early secured and preserved until death, the attachment of those who were associated with him, whether equals or inferior, both of whom he treated with utmost consideration. Such was his self-command and perfect control of his passions that he never struck an enemy save in the heat of battle, scolded a servant or punished a slave. So far from assuming supernatural powers, he absolutely disclaimed their possession and no public teacher has ever displayed less self-assurance and dogmatism. As a ruler and a politician, his measures were taken with tact and prudence; as a commander, he displayed in the field considerable military capacity and it is undisputed that**

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flagrant disobedience of his orders was the cause of his early reverse (Ohad). He had the strictest ideas of the responsibilities that pertain to the administration of justice; the poorest suitor, however trifling his cause, never failed of a hearing; and he threatened with the severest penalties those who refused the settlement of their pecuniary obligations. While inculcating the crowning merit of good works, he recommended their concealment and resolutely discountenanced all phraisaical display of pious affectation or pretended virtue. He was slow to resent an injury and quick to pardon an offender — a signal mark of cowardice in the opinion of the Arab; timely submission and an appeal to his generosity rarely failed to disarm his short-lived hostility; and those who began by being his most implacable enemies, ended by becoming his loyal and devoted champions. His magnanimity and the profound knowledge of the human heart, which stamped him as a leader of men, were evidenced by his noble conduct and princely liberality to the Koreish after the conquest of Mecca. In a word, the brighter side of the character of Muhammad صلی اللہ علیہ وآلہ وسلم, needs no higher eulogy than is revealed by the definition which he has left us of charity: your smiling in your brother's face, your putting a wanderer in the right way, your giving water to the thirsty, your exhortation to another to do right, is charity. A man's true wealth hereafter is the good he hath done in this world to his fellowmen. When he dies, people will inquire: 'What property hath he left behind him?'' But the Angels will ask: 'What good deeds hath he sent before him?'' ("History of the Moorish Empire in Europe" by S. P. Scott, p. 98).

(46) "The glory of Muhammad صلی اللہ علیہ وآلہ وسلم consists in the fact that he fully realized the moral and political necessities of his people and opened for them a career of unprecedented brilliancy, that his efforts for their substantial improvement, reacting, in turn, upon other nations utterly foreign to the Arab blood and language, will be felt to the end of time; that he abolished many cruel and degrading customs; that he elevated and dignified that character of all who received his teachings and left devout worshippers of a single God of those whom he had found polytheists and idolators." **(Ibid, 105)**

(47) "If the object of religion be the inculcation of morals, the diminution of evil, the promotion of human happiness, the expansion of the human intellect, if the performance of good works will avail in the great day when mankind shall be summoned to its final reckoning, it is neither irreverent nor unreasonable to admit that Muhammad صلی اللہ علیہ وآلہ وسلم was indeed an Apostle of God." (Ibid, p. 126)

(48) "Mahomet himself, after all that can be said about him, was not a sensual man.... His household was of the frugalest; his common diet

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barley bread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak... careless of what vulgar men toil for.... something better in him than hunger of any sort, or these wild Arab men, fighting and jostling three and twenty years at his hand in close contact with him always, would not have reverenced him so! They were wild men, bursting ever and none with quarrel with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them..... **No emperor with his tiaras was obeyed as this man in a cloak of his own clothing.** During three-and-twenty years of rough actual trial, I find something of a veritable hero necessary for that myself." **("On heroes, Hero Worship and Heroic in History", by Thomas Carlyle, p. 61)**

(49) "Certainly he had two of the most important characteristics of the prophetic order. He saw truth about God which his fellowmen did not see, and he had an irresistible inward impulse to publicize this truth. In respect of this latter qualification, Mohammad may stand in comparison with the most courageous of the heroic prophets of Israel. For the truth's sake he risked his life, he suffered daily persecution for years, and eventually banishment, the loss of property, of the goodwill of his fellow-citizens, and of the confidence of his friends; he suffered, in short, as much as any man can suffer short of death, which he only escaped by flight, and yet he unflinchingly proclaimed his message. **No bribe, threat or inducement could silence him.** 'Though they array against me the sun on the right hand and the moon on the left, I cannot renounce my purpose.' And it was this persistency, this belief in his call, to proclaim the unity of God, which was the making of Islam."

"Other men have been monotheists in the midst of idolators but no other man has founded a strong and enduring monotheistic religion. The distinction in his case was his resolution that other men should believe. If we ask what it was that made Mohammad proselytizing where other men had been content to cherish a solitary faith, we must answer that it was nothing else than the depth and force of his own conviction of the truth. To himself the difference between one god and many, between the unseen Creator and those ugly lumps of stone or wood, was imply infinite. The one creed was death and darkness to him, the other life and ligh..... Who can doubt the earnestness of that search after truth and the living God, that drove the affluent merchant from his confrotable home and his fond wife, to make his abode for months at a time in the dismal cave of Mount Hira? If we respect the shrinking of Isaiah or Jeremiah from the heavy task of proclaiming unwelcome truth, we must also respect the keen sensitiveness

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of Mohammad, who was so burdened by this responsibility..... **("Mohammad, Buddha and Christ", by Dr. Marcus Dods, pp., 17-18)**

(50) "Never claiming divine powers at any period of his mission, this very human prophet of God made his first converts in his own aristocratic g_ s (people), and had such a remarkable personal influence over all with whom he was brought into contact that, neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain of treachery from those who had once embraced his faith. His confidence in himself, and in his inspiration from on high, was even greater when he was suffering under disappointment and defeat than when he was able to dictate his own terms to his conquered enemies. Muhammad صلی اللہ علیہ وآلہ وسلم died, as he had lived, surrounded by his early followers, friends and votaries: his death as devoid of mystery as his life of disguise." **("The Awakening of Asia", by H.M. Hyndman --- London 1919-20 edn., p. 9)**

(51) **"Muhammmad was a man of truth and fidelity; true in what he said, in what he spoke, in what he thought;** he always meant something, a man rather taciturn in speech, silent when there was nothing to be said, but pertinent, wise, sincere when he did speak, always throwing light on the matter."**(Ibid, p. 82)**

(52) "Through Islam, Muhammad صلی اللہ علیہ وآلہ وسلم banished from the Arabs within ten years their hard heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury, drunkenness, infanticide, murderous quarrel and human sacrifice as well as stupid superstitions and fetishes. Through that religion he brought down upon this very earth the 'Kingdom of Heaven' so fondly coveted by Jesus. Through Muhammad's religion, the model nation created by Muhammad صلی اللہ علیہ وآلہ وسلم was within one century at Granda in the one had and at Delhi on the other, glowing in valour and splendour and the light of genius shining through the age over a great section of the world's as Caryle has said, **(Ibid, p. 97)**

(53) "His creed....necessarily connotes the existence of a universal empire." **("Islam and the European Civilization" by Joseph J. Numan, p. 37)**

(54) **"Mohammad has been a blessing for his people nay for the whole of mankind. he wove numerous warring tribes into one polity; he preached the oneness of God and of implicit faith in Him as the Lord of the Universe. He got the idolatrous activities and evil habits buried fathoms deep and groomed a barbarous and ignorant people into a disciplined community. With everyday that passed in his lifetime, Islam continued to become more and more embracing and**

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brought light to a darkened atmosphere. He was undoubtedly gifted with great qualities of head and heart and I simply scratch my head to find out any other Prophet of his stature." (Lord Stephenson quoted in "Freedom", Oct. 1976)

(55) "Muhammad صلی اللہ علیہ وآلہ وسلم really, was a great leader of mankind. He preached UNITY among Arabs who were, till then, torn asunder due to internecine depth of degradation and taught them the way in which they should live as Human beings. His followers conquered half of the world in a short time and the discipline which they maintained under his leadership was simply marvellous, and so was their bravery, courage and devotion to the cause which they loved and cherished. This, coupled with the contempt for death as taught by their leader, made them great soldiers and fighters like of whom history rarely produces. I simply marvel at the achievements of this Son of the Desert within a period of 15 years only ---- a thing which Moses and Christ could not do in fifteen hundred years." "I salute this great-man; I salute his qualities of head and heart." (Napoleon bonaparte quoted in "Freedom" of Oct. 1975, 1976)

(56) "Muhammad صلی اللہ علیہ وآلہ وسلم was prince, he rallied his compatriots around him. In a few years the Muslims conquered half of the world. They snatched away more souls from false gods, pulled down more idols, demolished more pagan temples in fifteen years than the followers of Moses and Jesus did in fifteen centuries. Muhammad صلی اللہ علیہ وآلہ وسلم was a great man ... I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness." (Ibid)

(57) "His purely historical character, his simple humanity, claiming to be a man among men, his intense realism avoiding all mystical remoteness; the thoroughly democratic and universal form under which his idea of divine monarchy led him to conceive the relations of men, the force of ethical appeal all affiliate Muhammad صلی اللہ علیہ وآلہ وسلم with the modern world." (Extract from Dr. Samuel Johnson's lectures, quoted in the "Reader's Digest" of May, 1954).

(58) "Muhammad صلی اللہ علیہ وآلہ وسلم set a shining example to his people. His character was pure and stainless. His dress. his food, they were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service form his slave which he could do himself. Often and often, was he seen in the market purchasing provisions;

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often and often, was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity. Despite innumerable presents which from all quarters unceasingly poured in for him he left very little behind, and even that he regarded as state property." ("Outline of History", by Dr. Wells, pp. 211-12)

(59) "The time at length arrives when its (Arabia's) discordant tribes were to be united into one creed, and animated by one common cause, when a mighty genius was to arise, who should bring together these scattered limbs animate them with his own enthusiastic and daring spirit and lead them forth, a grain of the desert, to shake and overturn the empires of the earth." ("Life of Mahomet" by Washington Irving, p. 335)

(60) "God had sent him to reform the world. he had been endowed with the strength of character and moral qualities of a great reformer and of a great man. he transformed the downtrodden evil society of Arabia into a very refined, virile and virtuous society. The Prophet of Islam was very kind-hearted and never took revenge on personal grounds, nor turned away any supplicant form his door. He was responsible for the emancipation of women and he made no distinction between a rich and a poor." (The Daily "Bharat Samachar" by pandit Gopal Krishna -- the Editor)

(61) "I slaute Muhammad صلی اللہ علیہ وآلہ وسلم as one of the world's mighty heroes. Muhammad صلی اللہ علیہ وآلہ وسلم has been a world force, a mighty power for the uplift of many people. Consider for a moment what a faith he preached has achieved."

("Islam, the Holy Prophet and non-Muslim World" by T.V.. Vaswani)

(62) "Muhammad صلی اللہ علیہ وآلہ وسلم was also a faithful friend. He loved Abu Bakr with the close partiality of a father; Zaid, the Christian slave of his wife Khadijah, was so strongly won by the kindness of the Prophet that he preferred to remain at Mecca rather than return home with his own father. 'I will not leave thee,' he said, clinging to his patron, 'for thou hast been a father and a mother to me'. The friendship of Muhammad صلی اللہ علیہ وآلہ وسلم survived the death of Zaid and his son Osama was treated by him with distinguished favour for the father's sake. Osman and Omar were also the object of his special attachment and the enthusiasm with which at Hudaibiyah, the Prophet entered into the Pledge of the Tree and swore that he would defend his beloved son-in-law even to the death, was a signal proof of faithful friendship. Numerous other instances of

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Muhammad's ardent and unwavering regard might be adduced. And his affections were in no instance misplaced; they were ever reciprocated by a warm and self-sacrificing love. He was not known ever to refuse an invitation to the house of even of the meanest, nor to decline a proffered present, however, small. He possessed the rare faculty of making each individual in a company think that he was the favourite guest. If he met any one rejoicing at success he would seize him eagerly and cordially by the hand; with the bereaved and afflicted, he sympathized tenderly; gentle and indulgent towards little children, he would not disdain to accost a group of them at play with the solution of peace. He shared his food, even in time of scarcity, with others and was sedulously attentive for the personal comfort of every about him. A kindly and benevolent disposition pervaded all these illustrations of his character."

"In domestic life, the conduct of Muhammad صلی اللہ علیہ وآلہ وسلم was exemplary. As a husband, his foundness and devotion were entire. As a father he was loving and tender. In his youth he lived a virtuous life; and at the age of 25 he married a widow forty years old during whose life-time, for five and twenty years, he was a faithful husband to her alone.... If he had the choice between two matters, he would always choose the easier, so long no sin accrued therefrom. He never took revenge excepting where the honour of God was concerned. When angry with any person, he would say: what had taken such a one that he should soil his forehead in the dust.'

"Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم, the prophet of Islam was a very great man. His honest and probity as a poor young man earned him the social title of the Just: Al-Amin. His immense contribution to civilization remains an outstanding and astounding fact of history. Howsoever we may judge, the character of this Man is a precious heritage for humanism. We can learn from his inspiring example. He was always very abstemious in his habits and contented himself with simple food, clothes and lodging. He was entirely free from avarice. He risked his life for his faith and had to flee from his native town. Rightly do the Muslims date their history from that night when Muhammad صلی اللہ علیہ وآلہ وسلم and Abu Bakr hid in the cave on the way from Mecca to Medina. The Prophet was example of patience and forbearance to the proud hot tempered Arabs. His sweet patience was indeed his great virtue. His boundless charity and generosity to all flowed from his unworldly heart like a fountain in the Arabian desert. His greatness may be judged by the heroism and enthusiasm of his immediate disciples and unquenchable vitality of his Movement after so many centuries."

"Prophet Muhammad صلی اللہ علیہ وآلہ وسلم mended his own clothes, milked

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his own goats and waited upon himself. He shared his food even in times of scarcity with others. Dates and water were frequently his only food, even when he was the ruler of Arabia. He gave away his money to the poor or for public purposes." **(An Extract from Lala Har Dayal's speech, quoted in "Freedom" of May, 1973)**

(63) "When I recollect the word of the Prophet which he uttered in the Cave of Saur to his companion, Abu Bakr, I am overwhelmed with admiration for the great Prophet. The Prophet had said,: Abu Bakr, don't think, we are only two. There is a third among us and he is God." **("The Third Companion of the Prophet", by C. F. Andrews,p. 181)**

(64) "Possessed and inspired by the highest idea of which man is capable, fearlessly preaching the truth revealed to him, leading almost alone what long seemed to be forlorn hope against impregnable strong-hold of superstition, yet facing these tremendous odds with a calm resolution which yield nothing to ridicule or danger, but defied his enemies to do their worst. Muhammad صلی اللہ علیہ وآلہ وسلم in the early part of his career presents a spectacle of grandeur which cannot fail to win our sympathy and admiration." ("A Literary History of The Arabs", by Reynold A. Nicholson, p. 199)

(65) "There can be no doubt that Muhammad's ultimate triumph was not due to his military success but to his personality. Nowadays we perhaps attach too much importance to the need of a strong man as a leader. Muhammad صلی اللہ علیہ وآلہ وسلم was not a naturally strong man, but he had rather rare gift of inspiring intense devotion. We Scarcely ever read of him as issuing dictatorial orders or as punishing those who disobeyed. He frequently asked the advice of his principal subordinates and often (where, of course, no revelation was involved) he submitted to their opinions." **("The Life and Times of Muhammad" by Sir John Gluhb, p. 312)**

(66) "Once we appreciate that the Arab tribesman was sensitive to spiritual influences, the way is open for us to realise that the Prophet's ministry which won them over may well have been spiritual and altruistic, rather than based on fear and greed." **(Ibid, p. 313)**

(67) "Of the essential sincerity of Muhammad صلی اللہ علیہ وآلہ وسلم there need be no question." **("Introduction to the Qur'an", by Richard Bell, p. 36, edn. 1953)**

(68) "He wa[illegible] Lord of Mecca! It was, indeed, a proud moment for the L[illegible]giver of Arabia, a moment, too, when all the noble qualities of h[illegible] nature stood forth in grandeur, for in spite of the provocations which he had received, in spite of the insults, the

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contumelies which the people of Mecca had heaped upon his head, in spite, too, of the circumstance that eight years previously he had himself been driven forth an exile to Madina ... he spared the city. The affection and goodwill of the citizens were the reward of mangnanimity and moderation which have few parallels in the history of the world." ("The Sword of Islam", by A. N. Wollaston, p. 76, Edn. 1905)

(69) "In the Qur'an, therefor, we have a contemporaneous commentary on Muhammad's career that is unique in the history of religion; it enables us to see the peculiar difficulties he had to contend with, and how his vision evolved to become more profound and universal in scope." **("Muhammad -- A Biography of the Prophet", by Karen Armstrong, p. 51, U.S. 1992 Ist edn.)**

(70) "Muhammad صلی اللہ علیہ وآلہ وسلم had great spiritual as well as political gifts -- and he was convinced that all religious people have a responsibility to create a good and just society.... If we could view Muhammad صلی اللہ علیہ وآلہ وسلم as we do any other important historical figure, we would surely consider him to be one of the greatest geniuses the world has known. **To a literary masterpiece,** to found a major religion and a new world power are not ordinary achievements. But to appreciate his genius to the full, we must examine the society into which he was born and the forces with which he contended. When he descended from Mount Hira to bring the world of God to the Arabs, Muhammad صلی اللہ علیہ وآلہ وسلم was about to attempt the impossible ... **We shall see that some of the Arabs begged him to adopt a monolatrous solution and to accept the cult of other Gods, while he and his followers worshipped Al-Lah alone; but Muhammad صلی اللہ علیہ وآلہ وسلم absolutely refused to compromise. To proclaim belief in only one God was not mere national, cerebral assent, it demanded a change of consciousness... When he began his mission, a dispassionate observer would not have given him a chance. The Arabs, he might have objected, were just not ready for monotheism: they were not sufficiently developed for this sophisticated vision. In fact, to attempt to introduce it on a large scale in this violent, terrifying society could be extremely dangerous and Muhammad صلی اللہ علیہ وآلہ وسلم would be lucky to escape with his life."**

"Indeed, Muhammad صلی اللہ علیہ وآلہ وسلم was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle of tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history." **(Ibid, pp. 52-54)**

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(71) "Amina is said to have experienced no discomfort while she was carrying Muhammad صلی اللہ علیہ وآلہ وسلم. Instead she heard a voice which told her that she was carrying the lord of the Arabs, and she saw a light issuing from her belly in which were visible the castles of Basra in Syria, later recipient of the light of Islam. Muhammad صلی اللہ علیہ وآلہ وسلم was born on 12 Rabi'ul-awwal, and immediately Amina sent for Abd al-Muttalib and told him that the baby would one day be a great man. In joy and thanks giving the old man carried his new grandson to Ka'aba. he himself was said to have been told of the great future ahead of Muhammad صلی اللہ علیہ وآلہ وسلم: a Kahin had prophesied that one of his descendants would rule the world, and one night he had a dream in which he saw a tree growing out of the child's back, its top reached the sky and its branches stretched east and west. From this tree came a light, which was worshipped by the Arabs and the Persians who later accepted Islam."

"Children were often given out to foster-parents in the desert, because it was believed to be healthier for them than in the city. Bedouin women were willing to take a Qurayshi boy to foster because they could expect presents and help from the family, but because Amina was obviously so poor nobody was very interested in Muhammad صلی اللہ علیہ وآلہ وسلم. It had been a particularly bad year in Arabia and many of the tribes had suffered from severe famine. The tribe of Bani Sa'd were desperate and Halima bint Abu Dhuayb, a member of one of its poorest families, decided to take Muhammad صلی اللہ علیہ وآلہ وسلم anyway because she had not been able to find another suckling. But Halima was so hungry herself that she had no milk to give her own baby, the milk of her camel had dried up and even the donkey on which she had ridden to Mecca was its last legs. But this is what happened as soon as she took the baby Muhammad صلی اللہ علیہ وسلم: **(Ibid, p. 76)**

I took him back to my baggage, and as son as I put him in my bosom, my breasts overflowed with milk which he drain until he was satisfied, as also did his foster-brother. The both of them slept whereas before this we could not sleep with him. My husband got up and went to the old she camel and lo, her udders were full; he milked it and he and I drank of her milk until we were completely satisfied, and we passed a happy night. In the morning my husband said: 'Do you know, Halima, you have taken a blessed creature!' I said, 'By Al-Lah, I hope so. Then we set out and I was riding my she ass and carrying him with me, and she went at such a pace that the other donkeys could not keep up, so that my companions said to me, 'Confound you! stop and wait for us. Isn't this the donkey on which you which you started? 'Certainly it is,' I said. They replied, 'By Al-Lah, something extraordinary has happened'. Then we came to our dwellings in the Bani Sa'd country and I do not know a

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country more desolate than that.

When we had him with us, my flock used to yield milk in abundance. We milked them and drank while other people had not a drop, nor could they find anything in their camels' udders, so that our people had not a drop, nor could they find anything in their camels, udders, so that our people were saying to their shepherds, 'Woe to you! send your flock to graze where the daughter Abu Dhuayb's shepherd goes.' Even so, their flocks came back hungry, not yielding a drop of milk, while mine had milk in abundance." **(Ibid, p. 76 with ref. to Sira Ibn Ishaq 116-17, in Guillaume (trans, and ed.), "The Life of Muhammad", p. 71]**

(72) "Khadijah proposed marriage to Muhammad صلی اللہ علیہ وآلہ وسلم She was not solely motivated by Warqa's enthusiasm but was impressed by the personal qualities of her young kinsman. Despite the disparity in their ages, she needed a new husband and Muhammad صلی اللہ علیہ وآلہ وسلم was an appropriate choice. 'I like you because of your relationship', she told him, 'and your high reputation among your people, your trustworthiness, and good character and truthfulness," **(Ibid, p. 80 with ref. to Sira Ibne Ishaq, p. 82)**

(73) "We often use the word 'revelation' to describe an entirely original thought or vision. But the etymology of the word shows that it is something that has been 'unveiled', discovered'. Of its nature, no religious vision or concept can be original, because it claims to point to the fundamental, pre-existent reality. Muhammad صلی اللہ علیہ وآلہ وسلم understood and expressed this truth more clearly than many other religious leaders. There was nothing new about the revelation on Mount Hira. This was simply the old religion of God, which had been revealed over and over again, but which Muhammad صلی اللہ علیہ وآلہ وسلم had been entrusted to bring to the Arabs. The religion of Al-Lah that Muhammad صلی اللہ علیہ وآلہ وسلم would shortly being to preach in Mecca had begun not on Mount Hira but on the day of Creation.... The message had always been the same, so all religions were essentially one. The Qur'an never claimed to cancel our previous revelation... The only thing that made Muhammad's صلی اللہ علیہ وآلہ وسلم revelation different was that for the first time God had sent messenger to the Quraysh and a scripture in their own language ... Muhammad صلی اللہ علیہ وآلہ وسلم was not at all the eager self publicist described by his western enemies." **(Ibid, pp. 86-87, 89)**

(74) "In the Qur'an, Muhammad صلی اللہ علیہ وآلہ وسلم is often called the Ummi prophet, the unlettered prophet, and the doctrine of his illiteracy stresses the miraculous nature of his inspiration." **(Ibid, p. 88)**

(75) **"One can only marvel at the spiritual genius of Muhammad** صلی اللہ علیہ وآلہ وسلم, who had practically no contact with practising

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Jews or Christians and whose actual knowledge of these earlier revelations was inevitably rudimentary, but who managed to get to the heart of the monotheistic experience.'' **(Ibid, p. 98)**

(76) ''Because he became a brilliant and charismatic political leader who not only transformed Arabia but changed the history of the world, his critics in Europe have dismissed him as an impostor who used religion as a means to power. Because the Christian world is dominated by the image of the crucified Jesus, who said that his kingdom was not of this world, we tend to see failure and humiliation as the hallmark of a religious leader. We do not expect our spiritual heroes to achieve a dazzling success in mundane terms.'' (Ibid, p. 164)

(77) ''God had given the people of Medina a chance to listen to their own Arabic Qur'an and in the oasis Muhammad صلی اللہ علیہ وآلہ وسلم would manage to build a society Constructed according to God's plan. Some of the prophets has been more successful than others: Abraham had managed to convince a significant number of people that there was only one God, and Moses and Jesus had both been able to persuade the People of the Book to implement the Torah and the Gospel. Muhammad صلی اللہ علیہ وآلہ وسلم would also persuade not only the people of Medina but ultimately most people in Arabia to join his new umma, and Muslims would come to see him as the most successful of the prophets. They date their era, not from the birth of Muhammad صلی اللہ علیہ وآلہ وسلم nor from the year of the first revelations there was, after all, nothing new about these), but from the year of the Hijra, because this was when Muslims began to incarnate the divine plan in human history.'' **(Ibid, p. 167)**

(78) ''Urwah Ibne Mas'ud left the camp greatly impressed by the Muslims' intense devotion to Muhammad صلی اللہ علیہ وآلہ وسلم As Ibn Ishaq says, he had seen that 'Whenever he performed his ablutions, they rose to get the water he had used; if he spat they ran to it, if a hair of his head fell they ran to pick it up, 'Urwah was a well travelled merchant, and he reported back to the Quraysh that not even the emperors of Byzantium and Persia were held in such reverence, 'I have seen a people who will never abandon him for any reason, so form your own opinion, he told them.'' **(Ibid, p. 218 with ref. to Sira. Ibn Ishaq, p. 503)**

(79) ''Indeed Muhammad صلی اللہ علیہ وآلہ وسلم himself set a high standard of'' brothering in his own behaviour. The man who was becoming increasingly fearsome to his enemies was deeply loved within the Umma, which despite the constant danger if faced seems to have been a very happy community. Muhammad صلی اللہ علیہ وآلہ وسلم refused to put a gulf of formality between himself and the other Muslims. He hated to be addressed with pompous, honorific titles, and was often seen sitting

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unaffectedly on the ground in the mosque, frequently choosing to sit with the poorest members of the community. Children were especially drawn to him he was for ever picking them up and hugging and kissing them. When he had been away on an expedition, it was customary for the children of the umma to go out to meet him when the raiding party returned and they would lead him into the oasis in a triumphant procession." (Ibid, pp. 230-31)

(80) "Some of the younger members of the Quraysh had seen the writing on the wall during this pilgrimage, which had been an immense moral triumph for Muhammad صلی اللہ علیہ وآلہ وسلم and was discussed eagerly throughout Arabia. From this moment the city was doomed. More and more Bedouin became Muhammad's confederates and many of the younger citizens of Mecca made the Hijra. Two of these conversions were particularly significant. Amr ibn al-As and Khalid ibn al-Walid had become the most important warriors in the city after Badr but now they could see that there was no longer any future for them in Mecca. As Khalid said: The way has become clear. The man is certainly a prophet, and by Al-Lah I'm going to be a Muslim'. Divine aid seemed the only possible explanation for Muhammad's extraordinary success. "(Ibid, p. 234)

(81) "In the Victory Sura, however, the deeper meaning of this apparent reversal was explained to the Muslims. The sura begins with a luminous assurance that Muhammad صلی اللہ علیہ وآلہ وسلم had not been defeated at Hudaybiyah, despite appearances to the contrary:

Surely We have given thee

a manifest victory (fat'h)

.....

and complete His blessing upon thee and guide thee

on a straight a path,

and that God may help thee

with mighty.help (Surah 48: 1-2)

"At Badr God had revealted His presence in the midst of a battle, which had been a sign and a salvation, but God had also been present in the apparent humiliation of Hudaybiyah, when he had sent down His Sakina, the spirit of peace and tranquility."

"God had sent down his Sakina once before, when Abu Bakr and Muhammad صلی اللہ علیہ وآلہ وسلم had hidden for three days in the Cave outsides Mecca, despised and rejected by their kinsmen and facing the possibility

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of imminent, pointless death. ..... Badr and Hudaybiyah, therefore, were both 'signs' of salvation that revealed that God was mysteriously present in current historical events. He was just as active in peace as in war and could make what looked like a defeat into a manifest victory... Badr and Hudaybiyah are, therefore, two sides of a single coin and both were essential to the Qur'anic vision.'' **(Ibid, pp. 224-5)**

(82) ''When the Prophet and finally relaxed, Umar sat down beside him on the ground and asked why on earth Al-Lah could not give His messenger a few home comforts; after all, the emperors of Byzantium and Persia lived in extreme opulence. But Muhammad صلی اللہ علیہ وآلہ وسلم rebuked him: they had their happiness in this world.'' **(Ibid, p. 238)**

(83) ''Instead of wandering in unworldly fashion round the hills of Galilee preaching and healing, like the Jesus of the Gospels, Muhammad صلی اللہ علیہ وآلہ وسلم had to engage in a grim political effort to reform his society, and his followers were pledged to continue this struggle. Instead of devoting all their efforts to restructuring their own personal lives within the context of the pax Rmana, like the early Christians, Muhammad صلی اللہ علیہ وآلہ وسلم and his companions and undertaken the redemption of their society, without which there could be no moral or spiritual advance... In order to survive, the umma had to be strong and powerful, yet Muhammad's chief aim had not been political strength but to create a good society.'' **(Ibid,pp. 250-51)**

(84) **''Muhammad's life has become a 'sign' like the other signs that eh Qur'an urges Muslims to see in the natural world, His prophetic career was a symbol, a theophany, which not only shows God's activity in the world, but illustrates the perfect human surrender to God.... Unlike the devotion to Jesus, however, the Muslim devotion to Muhammad صلی اللہ علیہ وآلہ وسلم is not to the personal, historical character but to a symbol or sacrament which, like the symbolism of great art, illuminates life and gives it a new meaning by pointing to another dimension of reality beyond itself.''**

''Muhammad صلی اللہ علیہ وآلہ وسلم is, therefore, seen symbolically as the Perfect Man, the human archetype and the image of a perfect receptivity to God. hence the imaginative importance of the belief in Muhammad's illiteracy, because it displays his total openness to the Divine Word: this, like his Night journey, is seen as a perfect example of that 'fana' or annihilation in God of which the Sufis speak. Just as Christians have developed the practice of the imitation of Christ, Muslims seek to imitate Muhammad صلی اللہ علیہ وآلہ وسلم in their daily lives in order to approximate as closely as possible to this perfection and so to come as close as they can to God Himself. As one might expect, this process of imitation has been

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more practical and concrete than the imitation of Christ... The Sunnah taught Muslims to imitate the way Muhammad صلی اللہ علیہ وآلہ وسلم spoke, ate, loved, washed and worshipped so that in the smallest details of their lives they are reproducing his life on earth and in a real but symbolic sense bringing him to life once more." **(Ibid, 262-63)**

(85) "In his habits he was extremely simple, though he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he had reached the fullness of power, their almost primitive nature. The only luxuries he indulged in were arms, which he highly prized, a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smells, Strong drink he abhorred... When asked to curse some one, he replied, "I have not been sent to curse, but to be a mercy to mankind... He visited the sick, followed any bier he met, accepted the invitation of slave to dinner, mended his own clothes, milked the goats, and waited upon himself."

"He was gifted with mighty powers of imagination, elevation of mind delicacy and refinement of felling. 'He is more modest than a virgin behind her curtain', it was said to him. he was most indulgent to his inferiors, and would never allow his little page to be scolded whatever he did. 'Ten years', said Anas, his servant, 'I was about the Prophet and he never said as much as "Uff' to me'. He was very affectionate towards his family. He was very fond of children; he would stop them in the streets and pat their little heads. he never struck anyone in his life. The worst expression he ever made use of in conversation was, 'What has come to him? May his forehead become darkened with mud!,

"He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him: who described him would say, 'I have never seen his like either before or after.' He was of great taciturnity, but when he spoke, it was with emphasis and deliberation, and no one could forget what he said."

"He lived with his wives in a row of humble cottages, separated from one another by palm-brances, cemented together with mud. he would kindle the fire, sweep the floor and milk the goats himself. The little food he had was always shared with those who dropped in to partake of it. Indeed, outside the Prophet's house was a bench or gallery, on which were always to be found a number of poor, who lived entirely upon his generosity, and ware hence called 'the people of the bench'. His ordinary food was dates and water, or barley bread, milk and honey were luxuries

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of which he was fond, but which he rarely allowed himself. The fare of the desert seemed most congenial to him, even when he was sovereign of Arabia."

"There is something so tender and womanly, and withal so heroic, about the man, that one is in peril of finding the judgement unconsciously blinded by the gelling of reverence, and well-nigh love, that such a nature inspire. He who, standing alone, braved for years the hatred of his people, is the same who was never the first to withdraw his hand from another's clasp, the beloved of children, and kind word for them, sounding all the kinder in that sweet-toned voice. **The frank friendship, the noble generosity, the dainties courage and hope of the man, all tend to melt criticism into admiration."**

"He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keep men from rotting wilts they love. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, or falls upon barren ground and bears no fruit. So was it not with Mohammad. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the one God, and never to his life's end did he forget who he was or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office together with a most sweet humility ....." **("The Speeches and Table Talk of Prophet Muhammad" by Stanley Lane-Poole, pp. 27-30)**

(86) "It is hard to from a calm estimate of the Dreamer of the Desert. There is something so tender and womanly, and withal so heroic about the man, that one is in peril of finding the judgement unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He, who standing alone, braved for years the hatred of his people, is the same who was never first to withdraw his hand from another's clasp, the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in the sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, **all tend to melt criticism in admiration.** I have tried to convey in the simplest manner the view of the life which a study of the authorities must force upon every unbiased mind. **Many of the events of Muhammad's life have been distorted and credited with ignoble motives by European biographers.**

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(Extract from the article "Glimpses of Muhammad" by Stanley Lane Poole, published in the Journal "Islamic Literature, November, 1956)

(87) "Muhammad's politeness to the great, his affability to the humble, and his dignified hearing to the presumptuous procured him respect, admiration and applauses. His talents were equally fitten for persuasion and command. **Deeply read in the volume of nature, though entirely ignorant of letters, his mind could expand into controversies with the acutest of his enemies, or contact itself to the apprehension of the meanest of his disciples.** His simple eloquence rendered impressive by the expression of a countenance, while his awfulness of majesty, was tempered by an amiable sweetness, excited the emotion of veneration and love; he was gifted with that authoritative oration of genius which abide influences the learned and commands the illiterate. As a friend and a parent, he exhibited the softest feelings of our nature; but while in possession of the kind and generous emotions of the heart, and engaged in the discharge of most of the social and domestic duties, he **disgraced not his title of an Apostle of God.** With all the simplicity which is so natural to a great mind, he performed the humbler offices whose homeliness it would be idle to conceal with pompous diction; **even while lord of Arabia, he mended his own shoes and coarse woollen garments, milked the ewes, swept the hearth and kindled the fire. Dates and water were his usual fare and milk and honey his luxuries. When he travelled he shared his morsel with his servant. The sincerity of his exhortation to benevolence were justified at his death by the exhausted state of his coffer. He despised grandeur, and lived on principle an extremely frugal life, though he was no ascetic. he performed the most menial tasks with his own hands, and was essentially puritan, saying the Divine revelation forbade him to wear either gold or silk".** ("An Apology for Mohammad and the Koran" by john Davenport, pp. 52-53)

(88) "Next he is charged of pretending to be Prophet.' Now it is certain that the abolishing of idolatry and the setting up of the worship of the one true the God among the people, lost in the first and ignorant of the latter, was an errand worthy of a mission fro heave. It is also certain that Muhammad صلی اللہ علیہ وآلہ وسلم did establish worship of one God in Arabia and so effectively abolished idolatry in the country that it has never reappeared there in any shape for these thirteen hundred years, whereas idolatry no sooner go foothold among the Christians, than the section of them that had gained the ascendancy condemned the iconoclasts as heretics solely for demolishing the idols that had been set up by them."

"Muhammad's precepts enforce the practice of moral duties which have for object the regulating of men's actions towards one another and

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that these are recommended with wonderful warmth and pertinacity throughout he Quran is what has been acknowledged by the greatest of his enemies."

"Is it possible to conceive, we may ask, that the man who effected such great and lasting reform by substituting the worship of the one true God for the gross and debasing idolatry in which his contrymen had been plunged for ages; who abolished infanticide, prohibited the use of intoxicating drinks and game of chance, those sources of moral depravity, who restricted within comparatively narrow limits the unrestricted polygamy, which he found in existence and practice... can we imagine that his divine mission was a mere invention of his own, of whose falsehood he was conscious throughout. No, surely, nothing but a consciousness of really religious intentions could have carried Muhammad صلی اللہ علیہ وآلہ وسلم so steadily and constantly without ever inflecting or wavering, without ever betraying himself to his most inmate connections and companions, from his first revelation to Khadija to his dying moment in the arms of Ayesha".

"Surely a good and sincere man, full of confidence in his Creator, who makes an immense reform both in faith and practice is truly a direct instrument in the hands of God and may be said to have commission from Him. Why may not Muhammad صلی اللہ علیہ وآلہ وسلم be recognized, no less than other Prophets, as truly a servant of God serving Him faithfully."

"Muhammad صلی اللہ علیہ وآلہ وسلم then, was doubtless fully convinced of his own mission and in the character of God's apostle, he brought a great reform in his country. Nor was his belief in his own mission ill-founded. Through mockery and persecution, the Prophet kept unflinchingly his faith, no threat, no injuries hindered him from still preaching the unity and righteousness of God and exhorting to a far better and purer morality than that which prevailed in his country. He claimed no temporal power, no spiritual domination; he asked but for simple toleration, free permission to win men by persuasion in the way of truth. He required that men should do justice and love mercy and walk humbly before their God, as the sanction of all he taught that there will be a resurrection of the dead, both of the just and the unjust."

"He entered Mecca with these sublime words: 'Truth is come, let falsehood disappear.' He broke 360 abominable idols in the Kaaba, and his work once accomplished, he did not fix his throne in the city he had won, built no palace for his honour but returned to Median, lived in his humble dwelling among those who had stood by him in the

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days of his labours to accomplish his sacred missions.'' (''The Message of the Quran'', Chapter III, p. 339-40, by John Davenport)

(89) **''The ignorance displayed by most Christians regarding the Muslim religion is appalling.** Muhammad صلی اللہ علیہ وآلہ وسلم among the nations at that time, believed in one God to the exclusion of all others. He insists on righteousness as the source of conduct, of filial duty and of frequent prayers to the ever living God, and of respect to all other peoples, and of justice and mercy to all. He believed in total abstinence from intoxicants and moderateness in all things, and to hold in great respect learning of every kind. That Muhammad صلی اللہ علیہ وآلہ وسلم was a spiritualist and an advanced psychic as well as being a true Prophet of God, I have no doubt whatever about his having had intercourse and revelations from spiritual being on the 'Other side'. **(Extract from the article ''Muhammad's Views of a Future life'' by Geo Linda Johnson, published in the ''Two Worlds'', Manchester for August 10, 1940.)**

(90) ''But Muhammad صلی اللہ علیہ وآلہ وسلم was not always to remain a shepherd. Hitherto man of few words, and with few friends, he was yet notable within his own small circle for **his truthfulness and good faith. Men called him 'Al-Amin' or the 'trusty.'** A rich widow, named Khadijah, employed him to go on some trading journeys for her to Syria. The shepherd became a camel-driver, and the trust committed to him he discharged with such fidelity and prudence, that Khadijah offered him her hand in marriage. She was some fifteen years older than he; yet the marriage was one of real affection and respect, and from that time to the day of her death, a period of twenty-four years, Muhammad صلی اللہ علیہ وآلہ وسلم remained faithful to her, and took no second wife, though the universal custom of his countrymen would have countenanced him in so doing''.

''As time passed on, solitude became a passion with him---that solitude which is 'the school of genius,' and in the silence of his own heart he held high converse with the unseen God of the universe. The sin of worshipping idols of wood and stone, which could neither hear nor regard, began to flash at times across him; the crimes, too,. of his countrymen weighted upon his spirit, when he walked forth his cave, he heard, or fancied that he heard, the rocks and the shrubs of the desert calling him the apostle of God.'' **(''Muhammad and Muhammadanism'' by Reverend Bosworth Smith, 2nd edn. 1876)**

(91) ''The 'abysmal depths of personality' indeed are, and must always remain beyond the reach of any line and plummet of ours. But we know everything of the external history of Muhammad صلی اللہ علیہ وآلہ وسلم --- his youth, his appearance, his relations, his habits; the first idea and the gradual growth intermittent though it was, of his great revelation; while

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for his internal history, after his mission had been proclaimed, we have a book absolutely unique in its origin, in its preservation, and in the chaos of its contents, but on the substantial authenticity of which on one has ever been able to cast a serious doubt.'' **(Ibid)**

(92) **''Islam is often unfairly attacked because it is utterly misunderstood as to the greatness of its Prophet and the nobility of his teachings to the world. Often in the West you find attack on Islam on the ground that it fanatically persecuting, not progressive; on the ground that the position of women in Islam is not such as it should be; on the ground that it does not encourage learning, science and intellectual endeavour. These are the three chief attacks which the Westerners make against Islam. I want towards the conclusion of what I have to say to show you that these attacks are not justified by the teachings of the Prophet and are controverted by the services which Islam has rendered to the world.** It is true, to-day Islam does not stand before the world as the exponent of high learning, or great intellectual endeavours; but, that is not due to the fault of the teachings; but, rather to the neglect of them. Islam has suffered as all the other religions of the world have suffered because its followers are unworthy of its founders.''

''Now Islam differs from the other religions of the world in one important fact. With regard to its founder, the Prophet, there is not intermixture in his history of the mythic elements which surrounds the other great religious Teachers. His life was led in times that are regarded as historical. In the seventh century of the Christian era, this Man was born and lived out his life in lands the history of which is known''.

''How splendidly his life can face the light, how utterly ignorant are they who attack the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم is shown by history. Many do not know the history of his life -- so simple, so heroic and so noble in outline, one of the great lives of historic men. He was born in difficult times surrounded by difficult circumstances; born among a people who were sunk in superstitions; born amidst people on whom superstitions were bearing their most evil fruits. We shall see in a moment from a testimony of those he converted, form the words of those who bore witness to him whilst still he lived, who held him to be Prophet of God. **But even before this he stands out as a light in the darkness: and we find his life so noble and so true that we realise why he was chosen out to bear to all those around him the Message of the Lord.** What was the name by which all men, women and children in Mecca knew him? It was the name of Al-Amin, the Truthful. I know of no nobler and higher epithet than that with which they named this Man who has been amongst them from his youth --- Man worthy of trust. It is told of him that when he walked in the streets, children ran out from the doors

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and clung to his knees and hands. Where you have these two qualities in one character --- the love of children and a character that makes the men around him call him the Trustworthy --- you have the elements of a Hero, of a born leader, of a teacher of Men.''

''It is noteworthy that when he came back form that cave one night when the Angle of the Lord had bidden him..... It was then that his wife cheered him, up, bidding him obey the call. 'Fear not,' she said 'art thou not the Trustworthy? Never will God deceive a man trusted by men.' Nowhere can there be a fairer testimony to a Prophet. Then he went forth to his great mission. The wife of his bosom was his first disciple, that dearest and noblest of women who lived with this leader of men for twenty six years of perfect married life. Such was the character of the man as judged by her who knew him best.''

''Now it is said popularly that a Prophet is without honour in his own country and in his father's house. He was honoured in the heart of his relatives and from them he won his disciples.''

''His wife as just said was his ffrst disciple and then came those who were nearest of kin to him and then others from among those with whom he lived. After three years of patient labour these were thirty who recongised him as the Prophet of the Lord. **And how simple and frugal his life! He mended his broken shoes and cobbled for himself even when, towards the close of his life, thousands around him bowed down to him as Prophet. Such was the character of the Man so simple, so noble and so straightforward.''**

''One day he was talking to a rich man when a blind man cried out 'O Prophet of God, teach me the way of salvation.' Muhammad صلی اللہ علیہ وآلہ وسلم did not listen; for, he was talking to a wealthy man. On the very next morning there came a message that for ever remains testimony to his honesty and humility. 'the Prophet frowned and turned aside; because the blind man came to him and how dost thou know whether he shall per adventure be cleansed from his sins or whether he shall be admonished and the admonition shall profit him? The man who is wealthy thou receiveth respectfully whereas it is not to be charged on thee that he is not cleansed but him who cometh unto thee earnestly seeding his salvation and who feareth God, dost thou reject. By no means shouldst thou act thus.' (Al-Quran).

''Few men would be brave enough to publish a reprimand addressed directly to themselves; but, on the contrary so GREAT was this Man and so TRUE, that afterwards whenever he saw this blind man, he rose and brought him forward saying 'Welcome! Because, for thee my Lord reprimanded me.' So great was he that the slightest

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weakness and breach of kindness were promptly recognised and the man who was the cause of the reprimand he held as dear and honoured him. No wonder that we find that all men loved him who were near to him. This love that his immediate followers, who knew him personally had for Muhammad صلی اللہ علیہ وآلہ وسلم was one of the most touching in the history of the world religions. **His followers were persecuted in a most ghastly way and they put them on the heated sand with the scorching Arabian sun burning down on them they piled stone upon them; they refused them a single drop of water to moisten their parched lips; they tore them into fragments; one man was cut to pieces bit by bit, his flesh torn piecemeal from his bones and they said to him in the midst of his agony, 'Thou believest in thy Prophet. Wouldst not thou rather wish the Muhammad صلی اللہ علیہ وآلہ وسلم were in the place and thou at home!' Answers the dying man, 'As God is my witness I would not be at home with wife and children and substance of Muhammad صلی اللہ علیہ وآلہ وسلم were for that to be pricked by a single thorn'. Thus you may learn how this man was loved by his followers."**

"There is nothing more pathetic than an incident which took place after a battle, one of the early battles where his troops had conquered and there was great spoil later on. The Prophet divided the spoil and those who were nearest to him and who had helped him longest and best had no share in the division. They were angered and secretly murmured. There as he called them around him and said 'I have known a discourse you held among yourselves. When I came amongst you, you were wandering in darkness and the Lord gave you the right direction; you were suffering and he made you happy; at enmity among yourselves, and he has filled your hearts with brotherly love and has given you victory. Was it not so, tell me?' 'Indeed it is even as thous sayest' was the reply 'to the Lord and his Prophet belong benevolence and grace'. Nay, by the Lord' continued the Prophet 'but you might have answered truly for I would have testified to its truth myself; thou camest to us rejected as an impostor and we believed in thee; thou camest as a helpless fugitive and we assisted thee; poor and an out-cast and we gave thee an asylum; comfortless and we solaced thee. Why disturb your heats because of the things of this life? are you not satisfied that others should obtain the flock and the camels, while you go back to your homes with me in your midst?' And it is said that at these words from his lip 'tears ran down upon their beards' and they said 'yea Prophet of God! We are well satisfied with our share'." **("The Life and Teachings of Muhammad", by Mrs. Annie Besant, 1932 Madras edn., pp. 323-327).**

(93) "I want to show you here that he (Muhammad) laid among the ignorant of his own people the firm foundation of a noble ethics. Take his

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teaching on charity, and see how he defined it. What is charity? One would say, giving alms, giving money to the poor. Nay, every good act is charity.''

''Your smiling in your brother's face is charity; an exhortation addressed o your fellow-men, to do virtuous deeds is equal to alms giving. Putting a wanderer in the right path is charity; assisting the blind is charity; removing stones and thorns and other obstructions from the road is charity; removing stones and thorns and other obstructions form the road is charity; giving water to the thirsty is charity.'' **(Ibid, p. 347)**

(94) ''What these denouncers of the Prophet seem to have missed is that in the beginning there was little difference between Muslims and Christians. The misunderstanding with the Christians did not begin until towards the end of Muhammad's life and not seriously until the early wars brought on by the Crusaders. From then on, the increased so that Muhammad صلی اللہ علیہ وآلہ وسلم became practically synonymous with blasphemy in the mind of the contemporaries of Shakespeare. 'Mummetery' grew to mean any false religion.''

(''The Messenger — The Life of Muhammad'' by R.V.C. Bodley, p. 5)

(95) ''When the embassy of Muhammad صلی اللہ علیہ وآلہ وسلم sent to the Persian king Chosroes delivered his letter to Chosroes, his son Siroes tearing the letter into pieces, wrote to his Viceroy in Yemen as follows, 'There is in Medina a mad man of the tribe of Quraish who pretends to be a Prophet. Restore him to his senses or send me his head.'

''Muhammad صلی اللہ علیہ وآلہ وسلم shrugged his shoulders when he heard of this, but all he said was, 'Even as he tore the letter, so shall Allah rend his empire.'' **(Ibid 223)**

(96) ''No Jew or Buddhist or Christian ever says that his faith grew before him with such miraculous rapidity. No other leader was ever so rewarded in his life time. It seems as if God had whished to emphasized that Muhammad (S.A.W.) was the last of His Prophets and Islam the last of His religions.'' **(Ibid, p. 278)**

(97) ''In all things Muhammad صلی اللہ علیہ وآلہ وسلم was profoundly practical. When his beloved son of Muhammad صلی اللہ علیہ وآلہ وسلم Ibrahim died, an eclipse occurred and rumour of God's personal condolence quickly arose. Whereupon Muhammad صلی اللہ علیہ وآلہ وسلم is said to have announced, ---- ''an eclipse is a phenomenon of nature. It is foolish to attribute such things to the birth death of a human being.' **(Ibid, p. 301)**

(98) ''A man (Muhammad صلی اللہ علیہ وآلہ وسلم) arose who, by his

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personality and by his claim to direct Divine guidance, actually brought about Life of the impossible namely, the union of all these warring factions." ("Life of Mahomet", William Muir, p. 347)

(99) "Muhammad صلی اللہ علیہ وآلہ وسلم was never covetous of wealth at any period of his career. If left to himself, he would probably have preferred the quiet and repose of his present life to the bustle and cares of a mercantile journey. He would not have spontaneously contemplated such an expedition. But, when the proposal was made, his generous soul at once felt the necessity of doing all that was possible to relieve his uncle and he carefully responded to the call." (Ibid, p. 357)

(100) "It is strongly corroborative of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his house-hold, who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the profession of the hypocritical deceiver abroad and his action at home." (Ibid, p. 361)

(101) "The new religion was so closely connected with civil polity that the recognition of Muhammad's spiritual power necessarily involved a simultaneous submission to his secular jurisdiction." (Ibid, p. 447)

(102) "The magnanimity with which Muhammad صلی اللہ علیہ وآلہ وسلم treated people who had so long hated and rejected him is worthy of all admiration." (Ibid, p. 453)

(103) "The first peculiarity, then, which attracts our attention is the subdivision of the Arabs into innumerable bodies governed by the same code of honour and morals, and exhibiting the same manners, speaking for the most part the same language, but each independent of the other, restless and often at war among themselves. Thus at the era of Islam, the retrospect of Arabian history exhibits, as in the kaleidoscope and ever varying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union. The problem had yet to be solved by what force these tribes could be subdued and drawn to one common centre and it was solved by **Muhammad صلی اللہ علیہ وآلہ وسلم the Holy Prophet was a great human organizer". (Ibid, p. 455)**

(104) "The creed of Muhammad صلی اللہ علیہ وآلہ وسلم is free from suspicion, of ambiguity; and the Quran is a glorious testimony to the unity of God." (History of the Fall and Decline of the Roman Empire" Vol. V, by Edward Gibbon, p. 236)

(105) "The good sense of Mohammad, despised the pomp of

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royalty; the **Apostle of God** submitted to the menial offices of the family; he kindled the fire; swept the floor, milked the cows and mended with his own hands shoes and his woolen garments. Disdaining the penance and merit of a hermit, he observed without effort and vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feted his companions with hospitable plenty; but in domestic life, many weeks would elapse without a fire being kindled in the hearth of the Prophet. Muhammad صلی اللہ علیہ وآلہ وسلم was distinguished by the beauty of person. In the familiar offices of life scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and the powerful was dignified by his condescension and affability to the poorest citizen of Mecca; and his frankness of manner concealed the artifice of his view: and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage of both thought and action; and although his design might gradually expand with his success, the first idea which he entertained of his divine mission bearer the stamp of an original and superior.''

''No incipient Prophet ever passed through so severe an ordeal as Muhammad صلی اللہ علیہ وآلہ وسلم since he first presented himself as a Prophet of those who were most conversant with his infinities as man. The ordinary lot of a Prophet was in his case reversed; he was not without honour save among those who did not know him well.''

''Muhammad صلی اللہ علیہ وآلہ وسلم was distinguished by the beauty of person. In the familiar offices of life scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and the powerful was dignified by his condescension and affability to the poorest citizen of Mecca; and his frankness of manner concealed the artifice of his view; and the habits of courtesy were imputed to personal friendship or universal benevolence.'' **(Ibid, Vol. V, p. 335)**

(106) ''As soon as he was conscious of his danger (of leaving the world), he edified his brethren by the humility of his virtue of penitence. **'If there be any man', said the Prophet from the pulpit 'Whom I have unjustly scourged, I submit my own back to lash of retaliation. Have I aspersed the reputation of a Muslim? Let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? The little that I possess shall compensate the principal of his debt.' Yes' replied a voice from the crowd, 'I am entitled to three dirhams of silver.' Muhammad صلی اللہ علیہ وآلہ وسلم heard the complaint and satisfied his demand and thanked his creditor for accusing him in this world rather than at the day of judgment''. (Ibid, p. 513 of Vol. V)**

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(107) "The author of the mighty revolution appears to have been endowed with a pious and contemplative disposition." **(Ibid, p. 515)**

(108) "It is not the propagation but the permanency of his religion that deserves our wonder ; the same pure and perfect impression which he engraved at Mecca and Median, is preserved after revolution of twelve centuries, by the Indian, the African and Turkish proselytes of the Quran." ("The History of Saracen Europe", by Gibbon and Simon Okley, p. 54 -- London 1870 edn.)

(109) "He (Prophet) invited the Arabs to freedom and victory... the restraints which he imposed were requisite to establish the credit of the Prophet and to exercise the obedience of the people; and the only objection to his success was his rational creed of the unity and perfection of God.... .... But the Trukishdome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Muhammad صلی اللہ علیہ وآلہ وسلم. The Muhammadans have uniformly withstood the temptation of reducing the object of their faith and devotion to level with the senses and imagination of man. **'I believe in one God and one Muhammad صلی اللہ علیہ وآلہ وسلم the apostle of God' is the simple and the invariable profession of Islam. The intellectual image of the deity has never been degraded by any visible idol; the honours of the Prophet have never transgressed the measure of human virtue and his living precepts have restrained the gratitude of his disciples within the bounds of religion and reason." (Ibid, pp. 290-91 of Vol. V)**

(110) "We have sketched, however, barely and imperfectly, the progress of Islam from Muhammad's first appearance as a preacher to the day of his death. **In these twenty years the seeds were sown of almost every development which occurred in the political and intellectual history of the Arabs during the ages to come. More than any man that has ever lived, Muhammad صلی اللہ علیہ وآلہ وسلم shaped the destinies of his people, and though they left him far behind as they moved along the path of civilization, they still looked back to him for guidance an authority at each step." ("a Literary History of the Arabs" by Professor Reynold A. Nicholson, p. 179)**

(111) "We find in him that sober understanding which distinguished his fellow tribesmen, dignity, tact and equilibrium, qualities which are seldom found in people of morbid constitution, self-control in no small degree; circumstances changed him from a prophet to a legislator and a ruler but for himself he sought nothing beyond the acknowledgement that he was Allah's apostle, since this acknowledgement includes the whole of Islam." (Die Berufung Muhammad" by M. J. De. Goeje, Vol. 1, p.5)

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(112) "This man (Muhammad صلی اللہ علیہ وآلہ وسلم) moved not only armies, legislations, empires, peoples and dynasties but million s of men in the world; and more than that he moved the altars, the gods, the ideas, the beliefs and souls. The idea of the unity of God, was in itself such a miracle destroyed all the ancient temples of idols. His life against the superstitions of his country and his boldness in defying the furies of idolatry attest not to an imposture, the one who overthrew the false gods with the sword." ('Historie De La Turquie", Vol. II, pp. 276-77, Paris - 1854, by Prof. Dr. Lamartine)

(113) "Such light had come as it could to illuminate the darkness of this wild Arab soul, he called it revelation and the angel Gabriel; who of us yet can know what to call it? It is the inspiration of the Almighty that giveth us understanding. To know, to get into the truth of anything is ever a mystic act of which the best logics can but babble in the surface. Is not belief in the true God announcing a miracle? That Muhammad's whole soul set in flame with this grand truth vouchsafed him, should feel as if it were an important thing was very natural. This is what was meant by 'Muhammad صلی اللہ علیہ وآلہ وسلم is the Prophet of God.' This is not without its true meaning. The Good Khadijah, we can fancy listened to him with wonder, with doubt, at length she answered 'Yes; it was true, this that he had said,"(Ibid, p. 53)

(114) "Withal I like Muhammad صلی اللہ علیہ وآلہ وسلم for his total freedom from cant. He is a rough self-helping son of the wilderness does not pretend to be what he is not."

"No dilettantism in this Muhammad صلی اللہ علیہ وآلہ وسلم It is a business of reprobation and salvation with him, of Time and Eternity. He is deadly earnest about it." (Ibid, p. 66)

(115) "We will not praise Muhammad's moral precepts as always of the superfinest sort, yet it can be said that there is always a tendency to good in them, that they are the true dictates of heart aiming towards what is just and true." (Ibid, p. 67)

(116) "What is the chief end of man here below? Muhammad صلی اللہ علیہ وآلہ وسلم has answered this question in a way that might put some of us to shame. He does not like a Bentham, a Paley take Right or Wrong and calculate the profit and loss, ultimate pleasure of the one and of the other; and summing up all by additions and subtractions into a net result, ask you whether in the whole the Right does not preponderate considerably? No, it is not better to do the one than the other, the one is to other as life is to death, as Heaven is to hell. If you ask me which gives Muhammad صلی اللہ علیہ وآلہ وسلم or they the bigger lie and false view of man and his destinies in this universe, I will answer, it is not Muhammad صلی اللہ علیہ وآلہ وسلم.

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"To the Arab nation, it was birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people roaming unnoticed in its deserts since the creation of the world. A Hero Prophet was sent down to them with a word they could believe: see the unnoticed became world notable, the small has grown world great, within one century afterwards Arabia is at Grenada on this hand, to Delhi on that; --- glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great life giving. The history of a nation becomes fruitful, soul elevating great so soon as it believes. These Arabs, that Muhammad صلی اللہ علیہ وآلہ وسلم and that one century --- is it not as if a spark had fallen, one spark on a world of a world of what seemed bleak unnoticeable sand, but to the proves explosive powder, blazes heaven high from Delhi to Granda. I said the great man was a lighting out of heaven; the rest of men waited for him like fuel and then they would flame. (Ibid, pp. 69-71)

(117) "Muhammad صلی اللہ علیہ وآلہ وسلم was content to appeal to the intuitive judgment of men." ("An Interpretation of Islam" by Professor Dr. Laura Veccia Vaglieri, p. 223 -- Translated from Italian by Dr. Aldo Caseli, Harvard College, Pensylvania)

(118) "The spirit was liberated from prejudice, man's will was set free from the ties which had kept it bound to the will of other men or other so-called hidden power. Priests, false guardians of mysteries, brokers of salvation, all those who pretended to be mediators between God and man and consequently believed they had authority over other people's will, fell from their pedestals."

"Man became the servant of God alone and towards the other men he had only the obligations of one free man towards other free men. While previously men had suffered from the injustices of social differences, Islam proclaimed equality among human beings. Each Muslim was distinguished from other Muslim not by reason of birth or any factor not connected with his personality, but only by fear of God, his good deeds, his moral and intellectual qualities".

"The Quran states: 'O mankind, We have created you from a male and a female; and We have divided you into tribes and sub-tribes that you may recognise one another. Verily the most honourable among you, in the sight of Allah is he who is the most righteous among you." **(Ibid, p. 237)**

(119) 'Islam swept away the secrecy with which the others had shrouded the study of sacred scriptures, reproaching those who were only able to recite the words and comparing those who claiming to the repositories of the Pentateuch to a donkey loaded with books. It

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invited any Man of religious sentiments to acquire the knowledge that was necessary for understanding God's word. Among the Muslims there was no duly authorised exegesis of the holy book on which they were required to base their belief. Nor were there councils or synods, which after discussion, presumed to lay down the precise formula which was to be considered as the symbol of orthodox.'' **(Ibid, p. 240)**

(120) "And Islamic Society was restored to that open-minded spirit of tolerance which had been the essential characteristics of the early Muslims and which because of a false interpretation of the spirit of religion in danger of disappearing." (Ibid, p. 241)

(121) "In order to lead men to a belief in one God the Prophet did not delude them with tales of happenings which deviate from the moral course of a nature — the so-called miracles; nor did he compel them to keep quiet by using celestial threats which undermine men's ability to think. Rather he simply invited them, without asking to leave the realm of reality, to consider the universe and its laws. Being confident of the resultant belief in the one and indispensable God, he simply let men, read in the book of life. Thanks to Islam, Paganism in various forms was defeated, the conceptions of the universe, the practices of religion and the customs of social life were each liberated from all monstrosities which had degraded them and human minds were made free from all prejudices. Man finally realised his dignity. he humbled himself before the Creator, the Master of all mankind, he not only could say but as a matter of fact had to say with Abraham. "I have turned my face toward Him who created the heavens and earth, being ever inclined to God and I am not one of the those who associate with God. My prayers and my sacrifice and my life and my death are all for Allah the Lord of the worlds. He has no partner. And as I am commanded I am the first of those who submit." **(Ibid, p. 249)**

"Islam came at a time when people were divided into religious sects, when they were fighting and cursing each other, each sect believing itself to be the sole repository of the word of God -- at a time when fighting and fanaticism were considered a necessary part of religious life. Islam came and proclaimed that religion had at all times, and by the mouths of all the Prophets, been simply one --- that in essence, it had taught always the same things; to hold God alone in his sovereignty, to submit to his will, and to obey His commandments, practising good and keeping away from evil. Furthermore Islam insisted that the variety of forms and rituals which different religions presented, proceeded from the mercy of God Who gave to each people in each particular time a religion, suited to its needs and susceptible of development along with the progress of human mind; but it insisted that at last when mankind had been

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prepared by events and had reached a state of maturity and were in a position to comprehend a divine. Teaching, which appealed not only to the emotions but also to the intellect, Muhammad صلی اللہ علیہ وآلہ وسلم had appeared to reconcile all these teachings for the benefit of humanity, to settle the differences between the people of the books which means Christians, Jews and to guide men towards the attainment of happiness both in this life and in the one beyond.'' **(Ibid, p. 337)**

(122) ''The passage in the Quran which refers to the Universality of Islam as the religion, sent by God to His prophet, as a mercy for all people, is a direct appeal to the words. This a definite proof that the Prophet felt with an absolute certainty that his mission was to go beyond the limits of Arab nation and that he was to convey the new word to peoples of different races and languages. Evidence of same consciousness sis also found in the tradition which mentions that it was a custom of Muhammad's to address himself to the red and to the black ones or to employ other similar expression.'' **(Ibid, p. 374)**

(123) ''Blinded by hate, the most powerful enemies of Islam have sought to smear the prophet of God with calumnious charges. They forget that Muhammad صلی اللہ علیہ وآلہ وسلم before he began his mission was highly esteemed by his own countrymen for integrity of conscience and purity of life. Nor do these people stop to ask themselves how could it be that Mohammad could have threatened liars and hypocrites with the eternal fire in the words of the Quran, if he had himself been a liar, how could he have dared to preach in spite of the insults of his countrymen, if he, a man of simple nature, had not been continuously urged on by inner forces? How could he have started a struggle which looked hopeless? How could he have carried it on for over ten years at mecca with little success and countless sorrow if he had not very deep conviction of the truth of his mission? How could so many noble and intelligent Muslims have believed in him and thrown in their lot with him, joined the new faith and congruently associated with a society made up for the most part of — slaves, freed men and indigent people, if they had not felt in his word sincerity of the truth?'' (Ibid, p. 385)

''In regions which once were Muslims states, new governments of other religions are in power and strong Missionary organizations have been working among the Muslims over long period --- and yet they have not succeeded in removing Islam from the life of the Muslim people. What miraculous strength is hidden in this religion! What inner power of persuation is blended in it? From what depths of the human soul does its appeal evoke a stirring response!'' (Ibid)

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(124) "..... Surely too little has been allowed for the fact that the Muhammad صلی اللہ علیہ وآلہ وسلم whom we know best was to all appearance healthy both in body and in mind. It seems incredible that a person subject to epilepsy, or hysteria, or even ungovernable fits of emotion, could have been the active leader of expeditions, or the cool far-seeing guide of a city-sate and growing religious community, which we know Muhammad صلی اللہ علیہ وآلہ وسلم to have been. Here again we have to depend mainly on the Qur'an itself, and accept Tradition only in so far it is in harmony with the results of Qur'an study."

"Now the Qur'an gives no support to the existence of any diseased condition in the Prophet. It chronicles, apparently without reserve, the gibes and reproaches of his opponents, but there is not mention of anything of that kind..... Tradition is unanimous on the point that it was Gabrieal who was the agent of revelation."("**Introduction to the Qur'an**", **by Richard Bell --- 1953 edn., pp. 30-31)**

(125) "**Muhammad صلی اللہ علیہ وآلہ وسلم was the one and only Prophet of Allah, to disagree with him was to challenge God Himself.** This is not to say that Muhammad صلی اللہ علیہ وآلہ وسلم acted in a dictatorial or high-handed way... But behind all his pronouncements was the knowledge that Muhammad صلی اللہ علیہ وآلہ وسلم was the chosen of Allah and that there would be divine punishment horrible and un-relenting for those who disobeyed his command, while those who followed his ways could be sure of everlasting bliss. His practices and decisions, known as the Sunna, were to be the future guidelines in the Muslim community." ("**the Prophet and the Age of the Caliphates**", **by Hugh Kennedy, p. 47, Singapore 1986 edn.)**

(126) "The marriage with Khadijah placed Muhammad صلی اللہ علیہ وآلہ وسلم among the most wealthy of his native city. His moral which gave him great influence in the community. 'Allah' says the historian Abul Feda 'Had endowed him with every gift necessary to accomplish and adorn an honest man; he was so pure and sincere, so free from evil thought that he was commonly known by the name of the Al-Amin or trust-worthy), the faithful. The great confidence reposed in his judgment and probity caused him to be frequently referred to as the arbiter in disputes between his townsmen'." **(Life of Muhammmad" by Washington Irving p.20)**

(127) "There is no proof that Muhammad صلی اللہ علیہ وآلہ وسلم descended to any artifice of the kind to enforce his doctrines to establish his apostolic claims. His appeals to have relieved entirely on reason and eloquence and to have been supported by religious enthusiasm in this early and dubious stage of his career. His earnest attacks upon the idolatry, which had vitiated and superseded the primitive worship of the Ka'aba, began to have a sensible effect, and alarmed the Koreishites. **They urged Abu Taleb to**

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silence his nephew or to send him away; but finding their entreaties unavailing, they informed the old man that if this "pretended" Prophet and his followers persisted in their heresies they should pay for them with their lives. Abu Taleb hastened to inform Muhammad صلی اللہ علیہ وآلہ وسلم of these menaces imploring him not to provoke against himself and family such numerous and powerful foes. The enthusiastic spirit of Muhammad صلی اللہ علیہ وآلہ وسلم kindled at the word, 'Oh, my uncle!, exclaimed he, 'If they should array the sun against me on my right hand and the moon on my left, yet, until God should command me or should take me hence, would I not depart from my purpose'." (Ibid, p. 51)

(128) "Muhammad صلی اللہ علیہ وآلہ وسلم preached and prayed in the pulpit sometimes sitting, sometimes standing and leaning on a staff. His precepts were as yet all peaceful and benignant inculcating devotion to God and humanity to man. His definition of charity embraced the wide circle of kindness. Every good act, he would say, is charity." **(Ibid, p. 87)**

(129) "When Saffana second time pleaded for mercy, Muhammad صلی اللہ علیہ وآلہ وسلم turned to her benignantly. 'Be it so,' said he and he not only set her free, but gave her raiment and a camel and sent her by the first caravan found to Syria. Arriving in the presence of her brother she upbraided him for his desertion. He acknowledged his fault and was forgiven. She then urged him to make peace with Muhammad صلی اللہ علیہ وآلہ وسلم. 'He is truly a Prophet, said she 'and will soon have universal sway. Hasten therefore in time to his favour'. The politic Adi listened to her counsel and hastening to Medina, greeted the Prophet who was in the mosque. His own account of the interview presents a striking picture of the simple manner and mode of life of Muhammad صلی اللہ علیہ وآلہ وسلم now in full exercise of the sovereign power and the career of rapid conquests. 'He asked me' says Adi 'my name and when I gave it he invited me to accompany him to his house. **On the way a weak, emaciated woman accosted him; he stopped and talked to her of her affairs. This I thought to myself is not very kingly. When we arrived at his house he gave me leather cushion, stuffed with palm leaves to sit upon, while he sat upon the bare ground. This, thought I, is not very princely. He then asked me three times to embrace Islam. I replied I had a faith of my own; 'I knew thy faith' said he 'better than thou dost know thyself. As prince thou takest one-fourth of the booty from they people. Is this Christian doctrine?' By these words I perceived him to be a Prophet who knows more than other men'. Thou dost not incline to Islamism because thou seest we are poor. The time is at hand when the true believers will have more wealth, then they will know how to manage. Perhaps thou art deterred by seeing the small number of the Muslims in comparison**

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with the hosts of their enemies. By Allah, in a little, while a Muslim woman will be able to make a pilgrimage on her camel alone and fearless from Qadesia to God's temple at Mecca. Thou thinkest probably the might is in the hands of the unbelievers. Know that time is not far off when we will plant our standard on the castle of Babylon.' The political Adi believed in the prophecy and forthwith embraced the faith." (Ibid, pp. 167, 168)

(130) "The Prophet's character will, if we read the Quran carefully seems to be perfectly spotless and in some respects superior to that of Jesus Christ." ("An Essay on Islam", by Venkata Ratnam, p. 193)

(131) "If now we compare Muhammad's character with Jesus Christ's, we find it is infinitely better than his. Muhammad صلی اللہ علیہ وآلہ وسلم never made himself equal with God. He always professed himself to be only a messenger of God teaching His will to men." (Ibid, p. 180)

(132) "Muhammad صلی اللہ علیہ وآلہ وسلم serves as a better example to man than Jesus Christ in several respects. He worked hard with his own hand for his livelihood. He was a faithful and loving husband and was a good *grihastha* or house-holder. He was an able leader of men both in temporal and spiritual matters. He was kind to his worst enemies. He loved purity of life and lived an up-right and truthful life till his death. unlike Jesus Christ he never complained under the hardest trials. He never uttered a single word of disbelief in God saying: 'My God, my God, why has; Thous forsaken me! he taught his companions to love virtue and hate evil." (Ibid, p. 198)

(133) "The Islam of Muhammad صلی اللہ علیہ وآلہ وسلم with its stern discipline and stern morality proved itself the only the only practical religion. Muhammad صلی اللہ علیہ وآلہ وسلم the Prophet of God had done more good to the world than any other man." (Ibid, p. 208)

(134) "To Mr. Wells, Muhammad's life is unedifying; to me Muhammad صلی اللہ علیہ وآلہ وسلم is one of the world's mighty heroes. He has been a world force, a mighty power for the uplift of many people... A king and spiritual leader, he yet mends his clothes, visits the sick, loves little children in the street, lives on simples food sometimes taking only dates and water, milks his cattle, dines with slaves, and mixes with people as their comrade, 'I sit at meals as a servant' he says 'for I am a servant'. (Ibid)

(135) "What is their with his life and example that the Christians appreciate? The first thing to appreciate seems to me his deep insight and courage. Muhammad صلی اللہ علیہ وآلہ وسلم found himself in a world where irreligion

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was prevalent. Men were either worshipping many gods or no God. Standards were too low... Against this irreligion and this irresponsibility in living, Muhammad صلی اللہ علیہ وآلہ وسلم spoke vigorously.... He (Muhammad صلی اللہ علیہ وآلہ وسلم dedicated himself to the building up of the brotherhood of Islam. Muhammad صلی اللہ علیہ وآلہ وسلم realised that there was one God and one humanity. Further, Muhammad صلی اللہ علیہ وآلہ وسلم had the insight to stress that while religious disciplines and ceremonies may have a place in the religious life, it was fatal if such disciplines and ceremonies may have a place in the religious life, it was fatal if such disciplines and ceremonies seen but as ends in themselves. He presented to his people a concept of faith and belief that was simple in its expression, though profound in its basic concepts. he stressed the value of both individual and corporate prayer. He had no time for asceticism or what we call in these days the other worldly' approach. To him, if religion meant anything at all, it had to come out in human relationships in daily living, with friends and family with all with whom life in community was spent. he preached too a religion of good deeds and this again the Christian must welcome for such fits with the teachings of Jesus especially with the outline presented by Apostle James, who declared that faith without works is dead." **("The Prophet of Islam", by Reverend Pea-Cock, p.7)**

(136) "I have spoken to you of the deep insights, and the courage of the Prophet, of his concern to express the great truths of religion with simplicity of his effort to rid religion of priest-craft and bewildering and ignorant practices..... Men walk every where in fear. Will the hydrogen bomb go off or not? Is an expansion and prosperity before us or is humanity to annihilate itself." **(Ibid, p. 19)**

(137) "The Prophet had been at one and the same time head of the state and head of the Church. The paramount control of political policy was in his hands; he received the ambassadors who brought the submission of various tribes appointed officers to collect dues and taxes. he exercised supreme authority in military matters and the despatch of military expeditions. He was at the same time supreme legislator, and not only promulgated legal statutes, but sat in judgment to decide cases, and against his decision there was no appeal. In addition to performances of these offices of the administrative and political order as ruler, general and judge, he was also revered as the inspired Prophet of God." **("Caliphate" by Thomas Arnold, p. 16)**

(138) One may speak of the miracle of Arabic culture as one speaks of the miracle of Greek culture, the meaning of the word 'miracle' being the same in both cases. The things that happened were so extraordinary that there was no way of accounting for them in rational terms. Well might Muslim historians explain the development of Islamic power and

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faith, the immense extension of the Arabic language as providential. The Prophet built infinitely better than he knew because (so say those historians) he was the instrument of Providence. **He established a faith so generous and yet so simple and so moderate that every man could understand and accept it at once;** His own tribal language happened to be one of great beauty and flexibility, read to be adapted to any national use; the priority which he gave to it caused it to become for a few centuries almost universal." **("Islam", by George Sarton, pp. 247-48)**

(139) "In fact the social teachings of the prophet Muhammad صلی اللہ علیہ وآلہ وسلم such as the brotherhood of all Muslims, their equality before law and God, in spite of, difference of wealth and station in life, and their mutual relationship and the duties arising out of these principles, became crystallized and stabilized by being linked to one's inward loyalty and outward obligations to the one true God." ("An interpretation of Islamic History" by H.A.R.Gibb, Published in Journal of World History, July 1953)

(140) "The scientific student, therefor, does not see in Mohammed a deceiver, but fully agrees with impression of his sincerity and truthfulness which utterances in the older revelations make. Sure X17, 22, XXVIII 85, LXIX 44, LXXXV 16, VII 203, XVI 98, LXXIX 2 XCVII along with the fact that he unselfishly endured years of hostility and humiliation in Mecca in the unshakable conviction of his lofty task." ("Shorter Encyclopaedia of Islam", by H. A. R. Gibb & J.H. Kramers, p. 393)

(141) "With all the vigour of an elemental religious nature, he (Muhammad صلی اللہ علیہ وآلہ وسلم points to the wonders of every day life especially to the marvellous phenomena of Man. The religious duties which he imposes on himself and others are simple and few in number. One should believe in God, appeal to Him for forgiveness of sin (XX: III) offer prayers for forgiveness on the mode of Jews and Christians in the night also (X: 114) assist one's fellow-men especially those who are in need; free oneself from the love of elusive wealth and what is significant for the commercial life of Mecca, from all forms of cheating (XXVI: 182 & IV : 9) lead a chaste life and not expose new born girls as the barbarous custom of the old times was (according to Sura VI: 151, XVII: 31) from poverty, This is the ideal of the truly pious man who is called by the name of Muslim. (LXVIII : 35, XXI: 108)." (Ibid, p. 394)

(142) "There was no sharp contrast in the character of the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم at Mecca and Medina is historically justified." ("An Interpretation of Islamic History" by Prof. H.A.R. Gibb, p. 291)

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(143) "There appeared a man Muhammad صلی اللہ علیہ وآلہ وسلم, just an ordinary man, one from among themselves, who shared, as they had, in the carvan trade so important for their economy, but who claimed to have heard the voice of Allah calling him to a mission to restore a 'way of God' which had been forgotten."

"His reforms included large measures of social and political reforms but his reforms were based on religion." ("the Quran as Scripture" by Arthur Jeffery, p. 233)

(144) "..... ye acknowledged him to have been richly furnished with natural endowments, beautiful, in person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies and above all a high reverence for the name of God; severe against the perjured adulters, murderers, slanderers, prodigals, covetous, false witnesses etc. a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors and a frequent celebrant of the divine praises" (Sale's Quran, pp. VI and VII).

"It was from this gross idolatry, or the worship of inferior deities or companions of God, as the Arabs continue to call them, that Muhammad صلی اللہ علیہ وآلہ وسلم reclaimed his countrymen, establishing the sole worship of the true God among them: so that how much so ever the Muhammadans are to blame in either points, they are far from being idolaters as some ignorant writers have pretended." (Ibid, p. 13)

"As he (Muhammad صلی اللہ علیہ وآلہ وسلم was a man of extraordinary parts and address, he knew how to make the best of every incident and turn what might seem dangerous to another to his own advantage." ("Introduction to the Al-Quran" under the head "To the Reader" by George Sale, p. 29)

(145) "Arabia remained isolated and unknown, for it was a brutal country and inhospitable, a land of cruelty and violence and its inhabitant Arabs were as brutal and cruel as their land. Both villagers and Bedouins lived hard and dangerously. They were pagans and savages, unclean, poverty strickent, debased in their habits, idolaters with cruel and brutal beliefs. They were bestial in sex, untamed and untamable; they were split up into small tribes which were continuously at war with each other hand were savagely intolerant of any stranger or any innovation. Suddenly out of this monstrous chaos was born a Great Man preaching a great religion, the Prophet Muhammad صلی اللہ علیہ وآلہ وسلم preaching Islam. Islam united the Arabs, purified them and bound them into one people. Muhammad صلی اللہ علیہ وآلہ وسلم filled them with a great faith. His power increased rapidly. Within ten years, he controlled all

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Arabia".

("Lord of Arabia" By H. O. Armstrong, p. 187)

(146) "From Muhammad's earliest utterance also it is clear that he claimed to be himself regarded as Allah's mouthpiece and the last of His prophets the final link in that long chain of seers which went back through Jesus, Moses, Abraham and some others to Adam, the first. Affirmation of Allah's uniqueness and the divine origin of Muhammad's apostleship became the creed of Muhammadanism, and it has remained to this day the test of all who profess the creed."

"The Prophet's religious fire was able ultimately to vanquish the chiefs of the old regime, and Ibn Khaldun proceeds to argue from the subsequent history of Muhammadanism that Bedouins cannot found an empire unless they have been filled with religious enthusiasm by some prophet or saint. Here Muhammad صلی اللہ علیہ وآلہ وسلم was the prophet and leader -- **- last and greatest prophet of all**, according to his claims, the older aristocracy of his own tribe, whose supremacy he so obviously threatened, refused for long to yield. Even when Islam had taken hold and he had attained sufficient power to capture Mecca from the Quraysh nobility, their opposition continued." **("The social Structure of Islam" by Reuben Levy, 2nd edition, 1965)**

(147) "Mohammad ruled his community as divine commissioner." **("Mohammedanism" by D.S. Margoliouth, p. 92, Home University Library, 1911)**

Quoting Professor Margoliouth, Elie Kedourie has corroborated the above assertion in the book **"Islam in the Modern World" at page: 35 (1980 U.K. edn.)**

(148) "It is wonderful, with this temptation, how great a humility was ever his, how little he assumed of all the god-like attributes men forced upon him. His whole life is a long argument for his loyalty to truth. He had but one answer for his worshippers, 'I am no more than a man, I am only human.' 'Do none enter Paradise save by the mercy of God?' asked Ayeshah. 'None, none, none' he answered. 'Not even thee by thy own merits?' 'Neither shall I enter Paradise unless God covers me with His mercy.. He was sublimely confident of this single attribute that he was the messenger of the Lord of the Day-Break and that the words he speaks came verily from Him. He was fully persuaded and no man dare dispute his right to the belief ---- that God had sent him to do a great work among his people in Arabia..... As the instrument of God he lost his individuality; he believes God is ever speaking through his lips... He governed the nation as a prophet and not as a king and as a prophet his

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ordinances must be endorsed with the divine afflatus." **("Glimpses of Muhammad" published in the journal "Islamic Literature, November, 1956, by Stanley Lane Poole)**

(149) "Every prophet establishes his pretension by the performance of miracles. On that token Muhammad صلی اللہ علیہ وآلہ وسلم must be recognised as by far the greatest of all prophets before or after him." **("Historical Role of Islam" by M.N. Roy, p. 97)**

(150) "The Mediaeval ecclesiastics either through ignorance or bigotry painted Muhammadanism (Islam) in the darkest colours. In fact, they were Trained both to hate the man Muhammad صلی اللہ علیہ وآلہ وسلم and his religion. To them he was anti-Christ. I have studied him, the wonderful man, and in my view.... far from being an anti-Christ, he must be called the saviour of humanity." ("Freedom," October, 1976 by Bernard Shaw)

(151) "He (Prophet Muhammad صلی اللہ علیہ وآلہ وسلم was the only man in history who was supremely successful on both the religious and secular levels." **("the Hundreds" by Michael h. Hart)**

(152) "He is the Lord's spokesman and preacher of His Truth." **("Muhammadan Festivals", by Gustove E. Von Grunembaum, p. 67)**

(153) "He is the mouthpiece of the divine will, which is communicated to him by Gabriel, and thus, like a confidential official, he stands on the border-line between the king's court and the subjects. Subject he is always Sometimes he receives messages to convey to the people, or he receives commands and exhortations intended for them; sometimes he is directly addressed as the representative of the people; at other times special exhortations and directions for his own conduct are addressed to him; at times he steps, as it were, across the line, and facing round upon the people conveys the divine commands and exhortations directed to them". **("Introduction to the Koran" by Richard Bell, M.A., D.D., p. 62 --- 1953 Edinburgh edn.)**

(154) "He became indeed, by the force of circumstances, general and ruler, law-giver and judge of all Arabia; but above all and before all, he was still a simple Prophet delivering God's message with singleness of heart, obeying, as far as he could, God's will, but never claiming to be more than God's weak servant." ("Mohammad and Mohammedanism" by Bosworth Smith, 1874 edn., p. 106)

(155) "Whatever the opinion one may have, of this extraordinary man whether it be that of a devout Muhammadan who considers him the last and greatest herald of God's word, or of the fanatical Christian of former days, who considered him an emissary of Evil one, or of certain

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modern Orientalists, who look on him rather as a politician than a saint, as an organizer of Asia in general, and Arabia in particular, against Europe, rather than as a religious reformer, there can be no difference as to the immensity of the effect which his life has had on the history of the world. To those of us, to whom the man is everything, them lieu but little, he is the supreme instance of what can be done by one man. Even others, who hold that the conditions of time and place, the surroundings of every sort, the capacity of receptivity of the human mind, have more than any individual effort, brought about the great steps in the world's history, cannot well deny, that even if this step were to come, without Muhammad صلی اللہ علیہ وآلہ وسلم it would have been indefinitely delayed." **("Arabian Society at the time of Muhammad" by P. Kennedy --- 1926 edn., p. 21)**

(156) "In the little more than a year he was actually the spiritual, nominal and temporal ruler of Medina, with his hand on the lever that was to shake the world." **("Muhammad صلی اللہ علیہ وآلہ وسلم the Prophet of Allah", in T.P's and Casels Weekly for 24th September, 1972 John Austian).**

(157) "Since the time I have learnt the Prophet of Islam's saying that the highest crusade is to speak the truth before a tyrant ruler, I could hardly measure the grandeur of a personality who has considered the expression of truth before a tyrant as the highest crusade. I have also been extremely impressed by the Prophet of Islam's prayer that he may place among the poor. I was born in a Sikh family, but I am as much a believer of the Prophet of Islam as any Muslim," **(Sardar Diwan Singh Maftoon, quoted in "Journal of World History" of March, 1953)**

(158) "I am only surprised when some Muslim asks me as to why I always use black blankets; I tell them that I do so as a token of my personal homage to Prophet Mohammad who was the greatest man the world has ever produced. He was so simple in his day to day life that one could hardly imagine that he was the man who was ruling over the hearts of the millions all over the world. **I instructed the Congress Governments, immediately after they assumed power after the elections of 1936 that they should follow the footsteps of Hazrat Umar who thoroughly implemented every preaching of Prophet Mohammad and thus bettered the lot of the common man." (M. K. Gandhi quoted in "Freedom", Oct. 1976)**

(159) "Muslims are fortunate in having Mohammad as their prophet: they are more than unfortunate if they violate his teachings — so nice and so illuminating indeed. These teachings, in the opinion, have proved to be a beacon light to mankind. As a student of the history of Islam which has been my subject since my university days I have been deeply impressed by the personality of the Prophet of Islam

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the like of whom is seldom born in history."

(Pandit Sunder Lal Quoted in "Freedom", Oct. 1976)

(160) "El-emin, the faithful, the sincere, the trustworthy although he still played a role in the background.... In the year 605 the people of Mecca decided to build the temple of the Ka'aba on more dignified lines... When the walls were finished the question arose of the placing of the Black Stone...At last an old man advised them to choose as arbitrator the first person who stepped into the Mesjid square by such and such a gate. It happened to be Muhammad صلی اللہ علیہ وآلہ وسلم and he was greeted: "It is the Amin", they cried. "It is Abul Qasim son of Abdullah of Hasmite! he will give the casting vote.... (When after his first revelation, Muhammad صلی اللہ علیہ وآلہ وسلم approached Khadija in an agitated frame of mine), she exclaimed , "O Abul Qasim, are you not the Amin --- for so you are called --- the sincere, the trustworthy, the truthful man? How can God allow you to be deceived when you do no deceive? .... He hurried one morning to the Hill of Safa and gave an ancient war cry of the Qoraishites: "Heu! Behold the morning! Banu Fihr! Banu 'Adi! Banu Makhzum!..." When the crowd had gathered as if assembled for the attack of an enemy or the departure of an expedition, and each representative had either come himself or sent someone in his place, Mahomet cried out: "If I told you that the horsemen were in the valley ready to a attack you, would you believe me?"' "yes", they answered," we have never heard you lie.... Prophets are sent into the world exactly as the great forces of nature, both beneficial and terrible in their effects. They are like the sun and the rain, the winter tempests in Arabia that tear up the soil only to cover it again with a carpet of greenery in a few days' time. We must judge them by their fruits. The best fruits are hearts and minds that have been pacified, wills that have been strengthened, pains borne with patience, moral illnesses that have been cured, and prayers which have mounted to the pristine heavens... Ignorant of all things save absolute truths, not so much illiterate as pure, natural and supernatural, freed from all prejudices, inspired either by the intelligence or the heart, a perfect prophet and simple soul stepped forth to explain to the learned what they had been discussing, to straighten out the tortuous roads in which the so-called wise men had lost their way. In listening to this Prophet's inspired discourse and his parables suited to the period, men again felt themselves in contact with surrounding mysteries, humbled themselves before God and learned how to arrange their fleeting lives so as either satisfy or disobey him, therein finding a living rule such as neither the advice of philosphers nor heads of state could give. Mahomet appeared on the scene at one of the darkest periods in all history, when all the civilizations, from Merovingian Gaul to India, were falling to ruin or were in a state of Troubled

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gestation." ("The Life of Mahomet" by E. Dermenghem, pp. 47, 61, 75, 247 --- 1930 edn.)

(161) "Muhammad صلی اللہ علیہ وآلہ وسلم is accepted as the last prophet in this series and its greatest member, for in him all the messages of earlier prophets were consummated.... The angel Gabriel brought the Qur'an down to the Prophet's heart." (Encyclopaedia Britannica Vol. 9, p. 914 under the Sub-head "Prophecy" of the heading "Islam", 15th ed., U.S.A., 1982)

(162) "If the warmth of his attachment may be measured, as in fact it may, by the depth of his friends' devotion to him, no truer friend than Muhammad صلی اللہ علیہ وآلہ وسلم ever lived. Around him, in quite early days, gathered what was best and noblest in Mecca; and in no single instance, through all the vicissitudes of his chequreed life, was the friendship then formed, ever broken..... He was naturally shy and retiring; 'as bashful' said Ayesha, 'as a veiled virgin.' He was kind and forgiving to all. 'I served him from the time I was 8 years old' said his servant Anas, 'and he never scolded me for anything, though I spoiled much.' ("Muhammad صلی اللہ علیہ وآلہ وسلم and Muhammadanism" by Boswoth Smith p. 84, 1874 edn.)

(163) "By a fortunate absolutely unique in history, Muhammad صلی اللہ علیہ وآلہ وسلم is a threefold founder: of a Nation, of an Empire and of a Religion..... But looking at the circumstances for the time, at the unbounded reverence of his followers, and comparing him with the fathers of the Church or with Mediaeval Saints, to my mind the most miraculous thing about Muhammad صلی اللہ علیہ وآلہ وسلم is, that whenever claimed the power of working miracles. Whatever he had said he could do, his disciples would straight away have seen him do. They could not help attributing to him miraculous acts which he never did and which he always denied he could do. What more convincing proof of his sincerity is needed? Muhammad صلی اللہ علیہ وآلہ وسلم to the end of his life, claimed for himself that title only with which he had begun and which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to him --- that of a Prophet, a very Prophet of God." (Ibid, p. 237)

(164) "The occasions, therefore, on which he had to punish anyone who had adopted Islam were exceedingly rare, and except in the case of Moslems who had avenged on other Moslems injuries which dated from the Days of Ignorance, his punishments were exceedingly mild..... When a man was caught in open treachery, holding private communication with the Prophet's enemies, the latter refused to do any serious mischief to one who had shared the perils and the glories of Badr." ("Muhammad

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صلی اللہ علیہ وآلہ وسلم and the Rise of Islam" 2nd Edition by D.S. Margoliouth, p. 456)

(165) "The career of the founder of Islam is especially distinguished by a particularly favourable circumstance: an unusually large number of devoted helpers stood by his side. The Prophet Muhammad صلی اللہ علیہ وآلہ وسلم and his companions were all inspired by a deep devotion to a great idea and by a spirit of self-sacrifice, valour and energy and great talents, the example of which it is difficult to find in the pages of history. These sterling qualities of character were destined to produce a new order in the affairs of this world. I am convinced that the study of the genesis of Islam and of its founder will be greatly facilitated, if we get a better understanding and appreciation of those men, whom he succeeded in winning over to his side. These men had intimately known their great leader in all the circumstances of his private and public life. They had known him during the days of his youth, when they could not possibly entertain any hopes of obtaining worldly gain through him. They had also known him during the days of his long and bitter struggle against his mortal enemies, the pagans of mecca. In all these varied circumstances, they stood by his side, gave him their unquestioning obedience, and sacrificed their wealth and their lives in promoting his mission and in furthering the cause the represented." ("Der erste Chalife Abu Bakr eine Characterstudie", by E. Sachau, p. 42 published in the proceedings of the Prussian academyof Sciences, Berlin, 1903, translated by Dr. Sh. Inayatullah)

(166) "The simplicity and earnestness of the early Caliphs, and the first burst of zeal and devotion exhibited by his followers after the Prophet's death, are strong evidence of their belief in his sincerity: and the belief of these men must carry undeniable weight in the formation of our own estimate of his sincerity, since the opportunities they enjoyed for testing the grounds of their conviction were both close and long continued." **("Life of Mahomet", Vol. IV by Sir William Muir, 1861 edn., p. 300)**

(167) "The more one reflects on the history of Muhammad صلی اللہ علیہ وآلہ وسلم and of early Islam, the more one is amazed at the vastness of his achievements. Circumstances, Presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten." ("Muhammad صلی اللہ علیہ وآلہ وسلم, Prophet and Statesman" by M.M. Watt, 1961 edn., p. 273)

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(168) "For our purpose it is important that we appreciate the whole range of the personality and powers of Muhammad صلی اللہ علیہ وآلہ وسلم, a range which includes political and military sagacity as well as spiritual insight and sensitivity. There can be no question but that he was a natural leader of men who, under the dynamic impetus of his divinely given charge, possessed a charismatic quality of great magnitude. However, the political acumen he demonstrated in his later years at Medina and the loyalty he was able to gain from his early followers are secondary in significance to the intense spiritual life and religious receptivity which were the fundamental qualities of the Prophet. We shall leave to others the task of attempting to disentangle historical fact from legendary tradition, but the very fact of his religious genius is evident from the structure of Islamic thought and society. Whether one, as a Muslim, accepts the belief that the Quran is not the Product of Muhammad's own thought or, as a non-Muslim, takes the position that the Quran is the result of the Prophet's own intense religiosity, it remains obvious that he was a man of acute spiritual insight and sensitivity. In the former case, he was deemed worthy of receiving the divine revelation and conveying it to making; in the latter, he would stand as one of the greatest of religious teachers in the history of religion". **("History and Future of Religious Though", by P. H. Ashby, 1963 edn., p. 129)**

(169) "How can we imagine a man in whose eyes success appeared only as a divine confirmation suddenly become a liar (and surely there can be no question of his sincerity at the beginning o his career)? And how could he have dared to debase his mission at the very moment when he believed it to be confirmed? .... His unique and real grandeur came from God, from his super natural inspiration. Without God he felt himself alone and weak." **("The Life of Mahomet" by E. Dermenghem, 1930 edn., p. 250)**

(170) "His contemporaries did not find him morally defective in any way. On the contrary, some of the acts criticized by the modern Westerner show that Muhammad's standards were higher than those of his time. In his day and generation he was a social reformer, even a reformer in the sphere of morals. He created a new system of social security and a new family structure, both of which were a vast improvement on what went before. By taking what was best in the morality of the nomad and adapting it for settled communities, he established a religious and social framework for the life of many races of men. This is not the work of a traitor or 'an old lecher'. **("Muhammad, Prophet and Statesman" by M.M. Watt, 1961 edn., p. 234)**

(171) "What the Prophet said is true, and there can be no increase or diminution of the truth; such is the received opinion. Yet Muhammad

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صلی اللہ علیہ وآلہ وسلم himself seemed to foresee a development in religion." **("Islam" by Stanley Lane-Poole, 1903 edn., p. 29)**

(172) "In spite of the many ancient traditions and doctrines which he now compounded, the common complaint that Muhammad صلی اللہ علیہ وآلہ وسلم plagiarised the Bible is untrue. He had never seen it.... The earliest official Arabic translations of the Old and New Testaments were made centuries after Muhammad's death." **("The Messenger", by R.V.C. Bodley, 1954 edn., p.6)**

(173) "We see him... directing the humbles details in the lives of the Muslim, organizing their ritual, regulating their commerce, their usury laws, their personal cleanliness, their dietary, their social and moral relations. Regarding the multifarious duties and cares of his growing state, its almost complete helplessness in his hands for he alone was its guiding force, it is the clearest testimony to his vital energy, his strength and sanity of brain, that he was not overwhelmed by them, and that the creative side of his nature was not crushed beyond recovery; although confronted by the clamorous demands of government and warfare, these could not touch his spiritual enthusiasm nor his glowing and changeless devotion to Allah and His cause. At the end of his long years of rule he could still say with perfect truth, "My chief delight is in prayer..... He began one of the most wonderful episodes ever written upon the pages of history ---- nothing less than the peaceable emigration for three days of a whole city before the hosts of one who but a little time since had fixed thence from the persecution o his fellows. All the Meccan armed population retired to the hills and left their city free for the completion of Mahomet's religious rites. With the sublimest faith in his integrity they left their city defenceless at his feet. Truly the Prophet's mangnetism had won him many an adherents and secured him great triumphs in warfare, but never had his power shown with such luster as at the time of his Fulfilled Pilgrimage. The city was left weaponless before his soldiery, and the dwellers within its walls were content to trust to the power of a written agreement which in the hands of an unscrupulous man would be as effective as a freed against a whirlwind..... In attempting to explain his achievements, when allowance is made for all those factors which gave him help, we are compelled to do homage to the strength of his personality. Neither, in his revelations through the Quran nor in the traditions of him is his secret to be found. He lived outside himself, and his actions are the standard of his accomplishments. he found Arabia the prey of warring tribes, without leader, without laws, without religion, save an idolatry obstinate but creatively dead, and he took the existing elements, wrought into them his own convictions, quickened them with the fire of his zeal, and created an embryo with effective laws, fitting

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social and religious institutions, but greater than all these, with the enthusiasm for an idea that led his followers to prayer and conquest. The Quran, tradition, the later histories, all minister to that personality which informed the Muslims so that they swept through the land like flame, impelled not only by religious zeal, but also by the memory of their leader's struggles and victories, and of his journey before them on the perilous path of warfare to the Paradise promised to the Faithful.'' **("Mahomet", by G.M. Draycoot, 1961 edn., ppp. 172, 261, 337)**

(174) ''In the fifth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place.... It seemed then that the great civilization which it had taken four thousand years to construct was at the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown.... The old tribal sanctions had lost their power..... The new sanctions created by Civilization like gigantic tree whose foliage had over-reached the world.... stood tottering... rotted to the core.... Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?.... It was among these people (the Arabs) that the man was born who was to unite the whole known world of the east and south.'' **("Emotions as the Basis of Civilization", by J.H. Denison, pp. 265-269)**

(175) **"Because this recent conflict between the Weat and the Muslims world have reopened old wounds, it is important to be clear what the incident of the Satanic Verses really involved; If, that is, it actually happened, was Muhammad صلی اللہ علیہ وآلہ وسلم ready to compromise his monotheistic message to attract more converts? Was the Qur'an even momentarily tainted by the influence of absolute evil? In context, we can see that, as Rodinson and Watt have both argued, the story does not present Muhammad صلی اللہ علیہ وآلہ وسلم as a cynical impostor..... At this very early stage of this prophetic career, Muhammad صلی اللہ علیہ وآلہ وسلم was not interested in political power. So this story, as told by Abu al-Aliyah, is not very likely.** The Qur'an, as we have seen, denies that Muhammad صلی اللہ علیہ وآلہ وسلم should have a political function in Mecca at this point, and later the Prophet would turn down similar deals with leading Quraysh without a second's thought''.

"In his history Tabari also preserves a tradition which gives a very different version of the story. Here Muhammad صلی اللہ علیہ وآلہ وسلم is shown searching his soul to find a solution to the distressing conflict with the Quraysh. He was not simply slipping in a flattering reference

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to the banat al-Lah in order to gain material advantage, as the other version of the story suggests. Tabari shows that Muhammad صلی اللہ علیہ وآلہ وسلم was listening for a genuinely creative solution that would reconcile the Quraysh to his monotheistic message..... The Quran makes it clear that no mere mortal can change the divine words and that if Muhammad صلی اللہ علیہ وآلہ وسلم ever took such an initiative the consequences would be fatal." ("Muhammad صلی اللہ علیہ وآلہ وسلم - A Biography of the Prophet" by Karen Armstrong, pp. 112, 113, 116)

(176) "However, an Italian scholar, CAETANI, has attempted to show that the traditional form of the story cannot be correct. When one consider the contempt and enmity which the Quraish tribe, which inhabited Mecca, showed towards Muhammad صلی اللہ علیہ وآلہ وسلم on other occasions, it would seem highly improbable that they ever condescended to listen to the Prophet's reading of the Quran, to say nothing of acknowledging him as a Prophet on account of an insignificant concession. Furthermore, such a sudden abandonment of a principle which he had previously championed so energetically would have utterly cancelled his previous success, and entirely undermined the prestige which he had gained among his followers. And one might add that a compromise with the Quraish tribe could not possibly have been reached by merely changing a few lines of the Quran at a time when a large portion of it was filled with bitter attacks upon the Meccan pagans and their gods." ("Muhammad" (translated by Theophil Menzel from German), 1936 edn., p. 24)

(177) "If, indeed, a compromise was reached between the Prophet and the idolaters, it must have lasted several days, perhaps several weeks, if it was long enough to persuade some of the refugees to return from Abyssinia.... A modern writer, Dr. Muhammad Hamidullah, claims that the Apostle did not pronounce the Satanic verses but that the idolaters distorted his words." ("The Life and Times of Muhammad", by Sir John Glubb, p. 128)

(178) "At the outset let it be said that Muhammad صلی اللہ علیہ وآلہ وسلم was one of the great figures of history whose overmastering conviction was that there was one God alone and that there should be one community of believers. His ability as a statesman faced with problems of extraordinary complexity is truly amazing. With all the power of armies, police and civil service no Arab has ever succeeded in holding his countrymen together as he did..... Muhammad's first task was to build up a self-contained community which could hold together and maintain its position despite the force of tradition and a long history of rivalries and feuds. To do this successfully required consummate ability, diplomat firmness and

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farsightedness''. ("The Ins and Outs of Mesopotamia" by T. Lyell, 1923 edn., p. 99)

(179) "A more disunited people it would be hard to find till suddenly the miracle took place. A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible ---- namely the union of all those warring factions." **("The Ins and Outs of Mesopotamia" by T. Lyell, 1923 edn., p. 99)**

(180) "When the Messenger of God died, his successor's only ambition was to follow exactly in his footsteps. Muhammad صلی اللہ علیہ وآلہ وسلم had been, at one and the same time, prophet, statesman, legislator and military commander. This fact set an enduring pattern for all Muslim states, which have, for thirteen centuries, been nearly always ruled by one man, combining, in theory at least, all the above function." **("The Life And Times of Mohammad" by Sir Johnglubb)**

(181) "Muhammad صلی اللہ علیہ وآلہ وسلم was a Prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the primitive Muslim community, contended themselves with obeying the law that he had proclaimed in the name of Allah and with following his teaching and example. They had a simple, robust faith that was satisfied with a small number of formulas and a few rites." **("Muslim Institutions", by Maurice Gaudefroy, London 1950, p. 20)**

(182) **Consequent upon the grand victory of Mecca, "it is greatly to his (Muhammad's) praise that on this occasion (conquest of Mecca), when his resentment fro ill-usage in the past might naturally have incited him to revenge, he restrained his army from all shedding of blood, and showed every sign of humility and thanks-giving to Allah for His goodness... Ten or twelve men who had on a former occasion shown a barbarous spirit were proscribed, and of them four were put to death but this must be considered exceedingly humane, in comparison with the acts of other conquerors; in comparison, for example, with the cruelty of the Crusaders, who, in 1099, put seventy thousand Muslim men, women and helpless children, to death when Jerusalem fell into their hands; or with that of the English army, also fighting under the Cross, which in the year of grace 1874 burnt an African capital, in its war on the Gold Coast. Muhammad's victory was, in very truth, one of religion and not of politics; he rejected every token of personal homage, and declined all regal authority; and when the haughty chiefs of the Koreishites appeared before him he asked: "What can you expect at my hands?" "Mercy, O generous brother"**

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"Be it so; you are free" he exclaimed." ("The Saracens", by Arthur Gilman, London 1887, pp. 184-185)

(183) "Serious or trivial, his daily behaviour has instituted a cannon which millions observe at this day with conscious memory. No one regarded by any section of the human race as Perfect Man has been imitated so minutely. The conduct of the Founder of Christianity has not so governed the ordinary life of his followers. Moreover, no founder of a religion has left on so solitary an eminence as the Muslim Apostle." (A History of Arabia", by D. G. Hogarth, Oxford, 1922 edn., p. 52)

(184) "Muhammad صلی اللہ علیہ وآلہ وسلم is by many seen only through the fog which dread and ignorance have spread around him. To them he is an object of horror against which anything evil might be said....But now the mists of prejudice have cleared away, we can afford to see the founder of Islam in fairer light." ("The Permanent Element in Religion", by Bishop Boyd Carpenter, p. 30)

(185) "Indeed, I venture to state in all humility, that if self-sacrifice, honesty of purpose, unswerving belief in one's mission, a marvellous insight into existing wrong or error and the perception and use of the best means for its removal are among the outward and visible signs of inspiration, the mission of Muhammad صلی اللہ علیہ وآلہ وسلم was inspired." ("Muhammadanism in Religious Systems of the World", by G.W. Leiter, 1908 end., p. 293)

(186) "Arabia could have no peace until the Meccans kept their treaties. With an army of ten thousand soldiers Muhammad صلی اللہ علیہ وآلہ وسلم went across the desert to Mecca....Now Muhammad's word was law, his power was absolute: he could if he chose become rich and worldly. The people of Medina, who watched every incident of his daily life testified that Muhammad صلی اللہ علیہ وآلہ وسلم gave away almost everything he received, and lived with rigorous self-denial." **("Transforming Light", by Vail, Albert and Emily McClellan, p.222, edn. 1970)**

(187) "Reverses show the temper of heroes, and Mahomet is never more fully revealed than in the first gloomy days after Ohad, when he steadfastly set himself to retrieve what was lost, refusing to acknowledge that his position was impaired, impervious to the whispers that spoke of failure, supreme in his mighty asset of an impregnable faith." **("Mahomet", by G.M. Draycott, p. 201, edn. 1916)**

(188) "He (Muhammad صلی اللہ علیہ وآلہ وسلم is, in fact, the promoter of the first social and international revolution of which history gives mention...He lays the foundation of a State which is to spread over the whole world and to observe no other laws than those of justice and of

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charity. He preaches the equality of all men and the duty of mutual aid and of universal fraternity.", **("Vie de Mahomet", by R. Lerouge, p. 18)**

(189) "The story goes that one day Muhammad's foster-brothers had rushed to their parents, crying in terror that two men in white had seized Muhammad صلی اللہ علیہ وآلہ وسلم and had seemed to slit his belly open. Halima had rushed to the scene to find the little boy lying weakly on the ground: later he explained that the men had taken his heart from his body and washed it with snow; then they had lifted him on to a pair of scales and declared that he was heavier than all the rest of the Arabs put together. Finally, one of the men kissed him on the forehead, saying gently; 'O beloved to God, verily you will never be frightened, and if you knew what good has been prepared for you, you would be very happy.' This story is similar to legends in other cultures describing an initiation: it symbolises the purity that is necessary if the initiate is to receive an experience of the divine without tainting the sacred message." **("Muhammad — A Biography of the Prophet", by Karen Armstrong, p. 77)**

(190) "After the meal, Bahira took Muhammad صلی اللہ علیہ وآلہ وسلم to one side and asked him to swear by al-Lat and al-Uzza, the goddesses of his people, that he would answer him truthfully. 'Do not ask me by al-Lat and al-Uzza', Muhammad صلی اللہ علیہ وآلہ وسلم protested, 'for by al-Lah nothing is more hateful to me than those two'. Instead he swore by al-Lah alone, and answered Bahira's questions about his life. Then the monk examined his body and found the special mark of prophecy between his shoulder-blades. 'Take your nephew back to his country and guard him carefully against the Jews', Bahira advised Abu Talib, 'for by al-Lah! if they see him and know about him what I know, they will do him evil; a great future lies before this nephew of yours, so take him home quickly." **(Ibid, p. 78)**

(191) "The idea of God intervening in history and taking part in a battle may seem extraordinary and distasteful, but such divine action is a crucial element in this monotheistic tradition. In Judaism and Christianity too, current events became theophanies and God was believed to reveal Himself in battles, political reverses and achievements. Certain events became moments of truth and were mythologised until they carried a symbolic significance which completely transformed the original happening..... One of the most influential of all these reconstructed events was the drowning of Pharaoh and his army in the Red Sea: psalmists, prophets and sages all saw this as an irruption of the divine into history which became a type of salvation itself. Christians also meditated on this event, seeing it as a symbolic foreshadowing of Christ's passage from death to life; it also became a type of baptism, which marked a Christian migration from despair and anomie to new life and hope. In the

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Qur'an the crossing of the Red Sea was called a *furqan*, a word which denotes salvation and a separation of the just from the unjust; the Qur'an itself was also called a *furqan*, which had transfigured the lives of the faithful at the same time as it had severed them dramatically from their kinsfolk.''

''The evolving existence of the Qur'an, which was constantly directing the *umma* and interpreting events, was a reminder of God's mysterious presence and involvement in the midst of their mundane affairs.''

''Now the battle of Badr also became a *furqan*, a sign of salvation. God had separated the just from the unjust in the Muslim victory, just as He had made a salvation between the Egyptians and Israelites at the Red Sea.'' **(Ibid, pp. 177-178)**

(192) ''This spirituality is based on the example of the Prophet himself, who did not retire from the world but worked incessantly to reorganise his society. Instead of waiting for utopia or a messianic fulfilment, Muhammad صلی اللہ علیہ وآلہ وسلم had tried to create his own ideal society himself at Medina. From the first, Muslims modelled themselves on the pattern of his own life.'' **(Ibid, p. 261)**

(193) ''Mahomet is not a theologist who speculates on the divine essence. He is drunk with the spirit of God. God is for him the absolute and necessary Reality.'' **(''The Life of Mahomet'', by E. Dermenghem, p. 255, edn. 1930)**

(194) ''I happen, like Napoleon, to prefer Mohametanism. I believe the whole British Empire will adopt a reformed Mohammetanism before the end of the Century. The character of Mahomet is congenial to me. I admire him and share his view of life to a considerable extent.'' **(Play called ''Getting Married'' by George Bernard Shaw, p. 349)**

(195) ''I eventually took up the study of the life of Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. I knew very little of what he did, but I knew and felt that the Christians with one voice condemned the celebrated Prophet of Arabia. I was not determined to look into the matter without the spectacles of bigotry and malice. After a little time I found that it was impossible to doubt the earnestness of his search after Truth and God.''

''I felt that it is wrong, in the extreme, to condemn this Holy Man after worshippers, living in crimes, filth and nakedness, he taught them how to dress, filth was replaced by cleanliness, and they acquired personal dignity and self-respect, hospitality became a religious duty, their idols were destroyed and they worshipped the True and only one God. Islam became the most powerful Total Abstnence Association in the world. And

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many other good works were accomplished which are too numerous to be mentioned. In the face of all this and his own purity of mind, how sad to think that such a Holy Messenger of God should be run down by the Christians." [Sir Jalaluddin Lauder Brunton (England) — a convert to Islam, a statesman and Baronet, quoted in "Islam — the Religion of All Prophets" pp. 97-98, Published by Begum Aisha Bawany Waqf, Karachi]

(196) "At last I was able to accept Muhammad صلی اللہ علیہ وآلہ وسلم as an apostle of God. Firstly, he was needed; secondly, my own conclusions had been independent and still coincided; and thirdly, apart from both the former, the realization of the divine quality of the Holy Qur'an and Prophet's teaching flooded upon me clearly." (Ibid, Professor Thomas Irving, p. 107)

(197) "I obtained some information about the life and character of Muhammad صلی اللہ علیہ وآلہ وسلم from other books and sources, both Muslim and non-Muslim. It seemed unlikely that he had obtained his detailed knowledge of Jewish and Christian history from human sources. Since he could not read the Bible, and if he had talked to Jews and Christians, he would have found it difficult to remember so many details from a few conversations while, if he had had any intensive instructions from Jews and Christians, other people would have known about it, and would have exposed him as a fraud. In fact some people tried to make these allegations, but were unable to make out a case."

"A study of his character convinced me that he was incapable of misrepresentation. He was devout, kind, just, forgiving and avoided the sins which spring from selfishness and self-indulgence. An unscrupulous man, prepared to tell blasphemous lies for his own ends, would not have faced thirteen years of persecution and discouragement as Muhammad صلی اللہ علیہ وآلہ وسلم did. Nor would his followers have shared his sufferings for so many years if they had not believed in his sincerity. When success came to him, he did not become a proud, intolerant dictator, as a self-seeking man would have done. He continued to live simply and with humility, and he forgave the people of Mecca, who had caused so much trouble for him and his followers, when he could have wreaked vengeance on them. Only a man who sincerely sought to please God could have conducted himself so well in adversity and prosperity. A hypocrite cannot avoid giving himself away at sometime. In Muhammad's life there was nothing to cause people to question his sincerity."

"Again was it possible that the devil could sometimes take control of a normally good man, and deluge him into thinking that his inspiration came from God? Was it likely that the devil would establish an apparently

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good religion for the sole purpose of preventing people from being saved through faith in the sacrifice of Jesus Christ — a religion which abolished polytheism and idolatry, which established justice, enjoined worship of God and help for the poor and helpless, which improved the status of women, which increased knowledge of science, which enjoined universal brotherhood and tolerance of other religions, which advocated the freeing of slaves, which was stern towards theft, murder and adultery, which abolished the custom of the Pagan Arabs of burying baby girls alive, which restricted to four the number of wives a man could have, and admonished him to treat them justly?" (Ibid, Khadija F. R. Fezoi (England), pp. 121-122)

(198) "The true believers of Medina, old and young, men and women — nay, even the children — had gathered, in loving sympathy, there, around the mat whereon lay Mustapha Al-amin, the chosen, the faithful, ar-Rasul-Allah. Tears gathered in their eyes, and coursed down the cheeks of even the most grizzled and valiant of the veteran warriors of Islam. Their leader, their friend, their beloved pastor, and, above all, their Prophet, he who had led them from the darkness of ignorance and superstition into the radiant brightness of the truth, had brought them into Islam, the habitation of peace, was about to pass away from them. No wonder, then, that their eyes became fountains of tears, and their hearts were heavy and oppressed." (Ibid, Professor Haroon Mustapha Leon (England), p. 101)

(199) "Such a view is incredible. Above all, it gives no satisfying explanation of Muhammad's readiness to endure hardship in his Makkan days, of the respect in which he was held by men of high intelligence and upright character, and of his success in founding a world religion which has produced men of undoubted saintliness. These matters can only be satisfactorily explained and understood on the assumption that Muhammad صلی اللہ علیہ وآلہ وسلم was sincere, that is, that he genuinely believed that what we now know as the Qur'an was not the product of his own mind, but come to him from God and was true."

"There are no sufficient grounds, then, for regarding Muhammad صلی اللہ علیہ وآلہ وسلم as an impostor. On the contrary, the case for his sincerity is strong." (Muhammad at Madinah", by Montgomery Watt, pp. 324-326).

(200) "In particular we may distinguish three great gifts Muhammad صلی اللہ علیہ وآلہ وسلم had, each of which was indispensable to the total achievement.

"First there is what may be called his gift as a seer. Through him r, on the orthodox Muslim view, through the revelations made to him

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— the Arab world was given an ideological framework within which the resolution of its social tensions became possible. The provision of such a framework involved both insight into the fundamental causes of the social malaise of the time, and the genius to express this insight in a form which would stir the bearer to the depths of his being. The European reader may be 'put off' by the Qur'an, but it was admirably suited to the needs and conditions of the day.''

''Secondly, there is Muhammad's wisdom as a statesman. The conceptual structure found in the Qur'an was merely a framework. The framework had to support a building of concrete policies and concrete institutions. In the course of this book much has been said about Muhammad's far-sighted political strategy and his social reforms. His wisdom in these matters is shown by the rapid expansion of his small state to a world-empire and by the adaptation of his social institutions to many different environments and their continuance for thirteen centuries.''

''Thirdly, there is his skill and tact as an administrator and his wisdom in the choice of men to whom to delegate administrative details. Sound institutions and a sound policy will not go far if the execution of affairs is faulty and fumbling. When Muhammad صلی اللہ علیہ وآلہ وسلم left this world, the state he had founded was a 'going concern', able to withstand the shock of his removal and, once it had recovered from this shock, to expand at prodigious speed.''

''The more one reflects on the history of Muhammad صلی اللہ علیہ وآلہ وسلم and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute a fresh appraisal and appreciation of one of the greatest of the 'sons of Adam'.'' **(Ibid, pp. 334-35)**

(201) ''My choice of Muhammad صلی اللہ علیہ وآلہ وسلم to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels..... In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.'' **(''The 100'' — Michael Hat, New York, 1978, p 34)**

(202) ''When he hung over the death-bed of his infant son Ibrahim, resignation to the Will of God was exhibited in his conduct under this keenest of afflictions; and the hope of soon rejoining his child in

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paradise was his consolation. When he followed him to the grave, he invoked his spirit, in the awful examination of the tomb, to hold fast to the foundations of the faith, the unity of God, and his own Mission as a Prophet. Even in his own dying hour, when there could be no longer a worldly motive for deceit, he still breathed the same religious devotion, and the same belief in his Apostolic Mission. The last words that trembled on his lips ejaculated a trust of soon entering into blissful companionship with the Prophets who had gone before him." **("Muhammad and his Successors", by Washington Irving, Vol. I, pp. 344-45)**

(203) "The facts have been left to speak for themselves. Trustworthy tradition depicts a man of amazing ability in winning men's hearts by persuasion and in coercing and disarming his opponents. If we ignore the legendary claims to miraculous powers — powers which he himself expressly disclaimed — he stands out as one of the great figures of history..... Far more worthy of credence are those stories which go far to explain, when taken with his generosity and kindness, why men loved him." **("Islam" by Alfred Guillaume, p. 53)**

(204) "Muhammad صلی اللہ علیہ وآلہ وسلم was not a *kahin* (magician). He did not find lost camels or interpret dreams. Nor did he set himself up as a professional seer, adviser in supernatural matters to a particular tribe or prince, although such a post might carry a good deal of prestige. But again, this would have been to associate himself and his particular psychic gifts with the whole social and intellectual framework of Arab society, which, unconsciously, he was trying to transcend. He remained an ordinary trader, a good husband and father and a prudent sensible man." **["Muhammad" by Maxine Robinson (Penguin Books, London 1985), p. 58]**

(205) "It is only in recent years that we have come to think differently of Muhammad صلی اللہ علیہ وآلہ وسلم and his religion of Islam. It is acknowledged now that **he was an inspired man,** and that his religion rescued many millions of men from a shameful idolatry and gave them a noble idea of one God..... Every 8th person in our world today is a follower of Muhammad صلی اللہ علیہ وآلہ وسلم and the Muslims call to prayer rings out through most of the twenty four hours of the day, encircling the large portion of the globe in the warm belt." **("Conflict between Religion and Science" by Draper, p. 84)**

(206) "Factionalism soon grew to be so rife that the descendants of Hashim, and families of germane origin, formed a confederacy to punish wrong doing and secure justice among the different branches of the Koreish. Muhammad صلی اللہ علیہ وآلہ وسلم himself was an interested spectator of the initial ceremonies of their brotherhood. "I would not exchange for the

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choicest camel in all Arabia.' he exclaimed on a later day, "the remembrance of being present at the oath which we took in the house of Abdullah when the Bani Hashim, Zuhra ibn Kilab and Taim ibn Murra swore that they would stand by the oppressed." ("Muhammad by R. E. Dibble, p. 37)

(207) "His towering and radiant personality may be likened to a beacon-light illuminating a pitch-dark night or to a diamond shining in a heap of dead stones." ("Encyclopaedia of Seerah", Vol. II, p. 922)

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"لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجوالله واليوم الاخرو ذكر الله كثيرا" (21)

"Verily in the apostle of Allah, you have good example for him who looks to Allah and the Last Day and remembers Allah much." *(Al-Qur'an)*

Chapter 3

THE POLYGAMOUS LIFE OF THE HOLY PROPHET

صلى الله عليه و آله وسلم

"A return to polygamy, the natural relationship between the sexes, would remedy many evils: prostitution, venereal disease, abortion, the misery of illegitimate children, the misforture of millions of unmarried women, resulting from the disproportion between the sexes, adultery, and even jealousy, since the disregarded wife would find consolation in her cognizance of not being secretly deceived by her husband." *(J. Schacht)*

By

Mian Mohammad Imran-ul-Haq

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POLYGAMY NOT AN ESSENTIAL PART OF ISLAM — A CONDITIONAL SANCTION UNDER CERTAIN CIRCUMSTANCES

(1) "Polygamy was current in the world since the days of Patriarch Abraham and, as numerous passages in the Bible show, it was not regarded sinful. Polygamy was permitted among the ancient Greeks as mentioned by Plutarch. It was defended by Europideo and Plato. Among the Romans, Mare Autong is mentioned as having two wives, Emperor Valentinian permitted, by an edict, all the subjects of the Empire, if they pleased to marry several wives to which the Bishop made no objection, Clotaire King of France and Heribartus Hypericus, his sons, Pepin and Charlemagne Lothaire and his son as also Arnolphus VII Emperor of Germany (A. C. 888) and a descendant of Charlemagne, Frederic, Barbarossa and Philip Theodatus, King of France had all plurality of wives. It appears from Caesar that in early times our ancestors practised polyandry ten or twelve husbands having one wife among them. Even the Pope Gregory allowed the taking of another wife in case of sickness of first wife."

"Many works have been published in defence of polygamy by Christians. Capuchins published in the middle of the sixteenth century a book in favour of polygamy, and about the same time a book in favour of polygamy was published by Lysarus under the pen name of Theophilus. Alen Selden proves in his 'Uxar Hebraica' that polygamy was allowed not only among the Jews but likewise among all other nations."

"But the most distinguished defender of polygamy was the famous poet John Milton who in his Treatise on Christian Doctrine proves polygamy to be perfectly valid according to the Bible. Muhammad صلی اللہ علیہ وآلہ وسلم therefore did not introduce polygamy but rather restricted it within narrow limits."

"He made it a condition for marrying more than one wife that the husband should be able to honourably maintain all wives and love them equally. If a husband cannot do so, he must marry only one. It should also be remembered that as no woman can be married against her will in Islam, the woman whom a man marries after his first wife must be a consenting party. Plurality of wives is very rare among the Muslims. A Muslim instead of having one wife and one mistress as is often the case in European countries prefers to marry his mistress thus legalising her children. So that in a Muslim society bastards and war-babies are conspicuous by their absence and one never, hears such a

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thing as unmarried mother." ("The Message of the Qur'an" — Chapter III, by John Devenport, p. 289)

(2) "Muhammad صلی اللہ علیہ وآلہ وسلم 's Western critics tend to see this condoning of polygamy as a piece of pure male chauvinism. Popular films like *Harem* give an absurd and inflated picture of the sexual life of the Muslim sheikh which reveals more about Western fantasy than it does about the reality. But, seen in context, polygamy was not designed to improve the sex life of the boys — it was a piece of social legislation. The problem of orphans had exercised Muhammad صلی اللہ علیہ وآلہ وسلم since the beginning of his career and it had been exacerbated by the deaths at Uhad. The men who had died had left not only widows but daughters, sisters and other relatives who needed a new protector. Their new guardians might not be scrupulous about administering the property of these orphans: some might even keep these women unmarried so that they could hold on to their property. It was not unusual for a man to marry his women wards as a way of absorbing their property into his own estate."

"There was probably a shortage of men in Arabia, which left a surplus of unmarried women who were often badly exploited. The Qur'an is most concerned about this problem and resorted to polygamy as a way of dealing with it. This would enable all the girls who had been orphaned to be married, but it insisted that a man could take more than one wife only if he promised to administer their property equitably. it also stipulates that no orphan girl should be married to her guardian against her will, as though she were simply a moveable property. *(Sura 4:23)*" **("Muhammad — A Biography of the Prophet", by Karen Armstrong, p. 190)**

(3) "If polygamy were permitted in modern civilisation, its actual prevalence would also be influenced by women's feelings about it. It is said that if we reckon the age of marriage from twenty to fifty years, the disproportion between the sexes causes at least three or four women per cent to be, in normal circumstances, compelled to lead a single life in consequence of our obligatory monogamy."

"It was understood by the leaders of Christendom at various times — that there is no intrinsic immorality or sinfulness in plurality of wives. St. Augustine, one of the greatest fathers of the Christian Church, declared that polygamy is not a crime when it is a legal institution of a country" **(Ibid ii. cont. Faust, chap. xivii).**

"The German reformers, even as late as the 16th century, allowed and declared valid the taking of a second or even a third wife, contemporaneously with the first, in default of issue, or any other cause." **("History of England" by Comp. Hallam, vol. i, p. 62, note).**

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"Moses did not abolish the institutions of primitive society. He only mitigated their worst evils. Neither did Christ revoke traditional institutions. According to Mathew, he advocated the contrary."

"It is no more fair to represent polygamy as part of Islam than, for example, to represent slavery as part of Christianity. Slavery existed with Christianity and tried to justify itself by Christianity even until the end of the nineteenth century. The same can be said about polygamy and Islam, with the difference that polygamy united families instead of disuniting them and made the home a sacred institution." **("The Messenger" by R.V.C. Bodley, p. 82)**

."Islam reformed their old marriage laws in far-reaching fashion; while retaining their essential features, here as in other fields of social legislation the chief aim of the Qur'an was the improvement of the women's position. The regulations regarding marriage which are most important in principle are laid down in Surah IV (of the period shortly after the battle of Uhad). 'If ye fear that ye cannot act justly to the orphans marry the women whom you think good (to marry) by twos, threes or fours; but if ye fear (even then) not to be equitable then only one'. Give the women their dowries freely....." **(From the article "Nikah" by J. Schacht in the shorter Encyclopaedia of Islam, p. 447)**

Dr. Westermarck quotes a number of writers, who advocate the legalisation of polygamy on different grounds:

(4) "Under ordinary circumstances, Dr. Cope says, very few persons would be willing to make such a contract, but there are some cases of hardship which such permission would remedy. Such, for instance, would be the case where the man or woman had become the victim of a chronic disease; or, where either party should be childless, and in other contingencies that can be imagined..... In France, Dr. Le Bon has predicted that European legislation in the future will recognise polygamy..... A return to polygamy, the natural relationship between the sexes, would remedy many evils: prostitution, venereal disease, abortion, the misery of illegitimate children, the misfortune of millions of unmarried women, resulting from the disproportion between the sexes, adultery, and even jealousy, since the disregarded wife would find consolation in her cognizance of not being secretly deceived by her husband." **(Ibid, pp. 1980-81)**

(5) "Whether the question is considered socially, ethically or religiously, it can be demonstrated that polygamy is not contrary to the highest standards of civilization..... The suggestion offers a practical remedy for the problem of the destitute and unwanted female; the alternative is continual and increased prostitution, concubinage and

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distressing spinsterhood." **("The Case of Polygamy" by J. E. Clare McFarlane, London 1934, p. 30)**

(6) "It is said, Islam allows polygamy. That is so. But in judging Islam two facts should be considered. First, the history. The people for whose benefit Islam was given, were steeped to a very large extent, in promiscuity; sex morality was not existent among them; to demand them to observe monogamy would have been impracticable; only gradual reform was practicable. Hence, the Prophet who was wise and far-seeing, laid down, as a limitation of promiscuity, that man might have four wives only; then that, a husband might only take second wife if he could treat her in all respects like the first. (This commandment was not issued by the Holy Prophet but revealed by Allah in the Qur'an)." **(A lecture by Annie Besant).**

(7) "But this does not imply that if polygamy were legalised, any considerable number of men would indulge in it. It is a curious freak on the part of Bernard Shaw to say that as polygamy would enable the best men to monopolise all the women, a great many men would be condemned to celibacy. Apart from other reasons, economic considerations, fear of domestic troubles and the difficulty of finding a woman who would care to share her married life with a fellow-wife, would prevent men from taking advantage of the new right granted them. The experience gained from peoples who permit polygamy teaches us that generally only a small minority of the men practise it. In the Mohammedan world, for instance, the large majority of men live in monogamy. In Persia, according to Colonel Macgregor, only two per cent have a plurality of wives. Among the Mohammedans of India, according to a report from the census of 1907, there are 1021 wives to every 1000 husbands, so that, even if no husbands have more than two wives, all but 21 per thousand must be monogamous." **("Future of Marriage in Western Civilisation", by Dr. Westermarck, p. 182).**

(8) "You can find others stating that the religion (Islam) is evil, because it sanctions a limited polygamy. But you do not hear as a rule the criticism which I spoke out one day in a London hall where I knew that the audience was entirely unistructed. I pointed out to them that monogamy with a blended mass of prostitution was hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most just law as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the west, in the

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respect that was paid to the rights of women. Those things are forgotten while people are hynpnotised by the words monogamy and polygamy and do not look at what lies behind it in the West — the frightful degradation of women who are thrown into the streets when their first protectors, weary of them no longer give them any assistance ....."

"I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In *Al-Qur'an* the law about woman is more just and liberal. It is only in the last twenty years that Christian England has recognized the right of women to property, while Islam has allowed this right from all time..... It is a slander to say that Islam preaches that women have no souls". ("The Life and Teachings of Muhammad" by Mrs. Annie Besant, p. 334).

(9) "Polygamy is a more difficult question. Moses did not prohibit it. It was practised by David and is not directly forbidden in the New Testament. Muhammad (S.A.W.) limited the unbounded license of polygamy. It is exception rather than the rule. Polygamy with all its evils has its counter balancing advantage. It had abolished female infanticide and gives every woman a legal protector. Owing to polygamy Muslim countries are free from professional out-castes, a great reproach to Christendom than polygamy to Islam. The strictly regulated polygamy of all Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polygamy which is the curse of Christian cities, and which is absolute unknown in Islam. The polyandrous English are not entitled to cast stones at the polygamous Muslims..... In resignation to God's will, in temperance, chastity, veracity and in brotherhood of believers they (Muslims) set us a pattern which we should do well to follow. Islam has abolished drunkenness,, gambling and prostitution, the three curses of Christian lands..... Islam has gone more for civilization than Christianity." (Extract from the speech delivered at the Church Congress of England by Rev. Canon Isaac Taylor)

(10) "Again, we have to see the ruling about polygamy in context. In seventh century Arabia, when a man could have as many wives as he chose, to prescribe only four was a limitation, not a licence to new oppression. Further, the Qur'an immediately follows the verses giving Muslims the right to take four wives with a qualification which has been taken very seriously. Unless a man is confident that he can be scrupulously fair to all his wives, he must remain monogamous. *(Sura 4:3)* Muslim law has built on this: a man must spend absolutely the same amount of time with each one of his wives; besides treating each wife

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equally financially and legally, a man must not have the slightest preference for one but must esteem and love them all equally. It has been widely agreed in the Islamic world that mere human beings cannot fulfil this Qur'anic requirements: it is impossible to show such impartiality and as a result Muhammad's qualification, which he need not have made, means that no Muslim should really have more than one wife. In countries where polygamy has been forbidden, the authorities have justified this innovation not on secular but on religious grounds." **("Muhammad — A Biography of the Prophet", by Karen Armstrong, pp. 191-2, U. S. 1992 edn.)**

(11) "In Medina after the defeat of Uhad, the Qur'an was not, therefore, encouraging men to build up exotic harems. It was not only limiting the number of wives that Muslims should have, but was also asking them to make an act of faith in the future." **("Muhammad — A Biography of the Prophet", by Karen Armstrong, pp. 191-2, U. S. 1992 edn.)**

(12) "But the most distinguished defender of polygamy was the celebrated John Milton, who, in his 'Treatise on Christian Doctrine', after quoting various passages from the Bible in defence of the practice says, "Moreover, God, in an allegorical fiction (Ezekiel xxiii), represents himself as having espoused two wives, Aholah and Aholiah, — a mode of speaking which Jehovah would by no means have employed, especially at such length even in a parable, nor, indeed, have taken upon Himself such a character at all, if the practice which it implied had been intrinsically dishonourable or shameful. On what grounds, then, can a practice be considered as so dishonourable or shameful which is prohibited to no one even under the Gospel; for that dispensation annuls none of the merely civil regulations which existed previously to its introduction. It is only enjoined that elders and deacons should be chosen from such as were husbands of one wife *(1 Tim, iii, v. 2, and Tim. i. 6)*. This implies, not that to be the husband of more than one wife would be a sin, for, in that case, the restriction would have been equally imposed on all, but that in proportion they were less entangled in domestic affairs, they would be more at leisure for the business of the Church. Since, therefore, polygamy is interdicted in this passage to the ministers of the Church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it, either here or elsewhere, it follows that it was permitted as aforesaid, to all the remaining members of the Church and that it was adopted by many without offence."

"Lastly, I argue as follows, from Hebrews, xiii, v. 4: Polygamy is either marriage, fornication or adultery. The Apostle recognises no fourth [illegible]. Reverence for so many patriarches who were polygamists will, I

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trust, deter every one from considering it as fornication or adulter, for 'whoremongers and adulterers God will Judge' whereas the Patriarches were the objects of His special favour, as He Himself witnesses. If, then, polygamy be marriage property so called, it is also lawful and honourable: according to same Apostle, 'marriage is honourable in all at the bed undefiled'. Boniface, Confessor of Lower Germany, having consulted Pope Gregory, in the year 726, in order to know in what cases a husband might be allowed to have two wives, Gregory replied, on the 22nd November of the same year, in these words, "If a wife be attacked by a malady which renders her unfit for conjugal intercourse, the husband may marry another, but in that case he must allow his sick wife all necessary support and assistance." **(Apology for Muhammad صلی اللہ علیہ وآلہ وسلم and the Koran", by J. Davenport, 1882 edn., p. 151)**

(13) "The statement that among Muhammadans there exists the power of unlimited marriage along with unlimited power of divorce is not true..... The Christian, or rather Hindu, view of marriage, that it is spiritual, is no doubt higher than the Muhammadan; but the practice of Christian countries generally shows less observance of the sacredness of the marriage tie than that of Muhammadans..... Apart from the fact that polygamy tends to provide for the surplus female population in the few places where there is such surplus, and that polygamy is a check on prostitution and its attending evils, as also a protection against illegitimacy of birth, it cannot be denied that the vast majority of Muhammadans have only one wife. This is largely due to the teaching of Muhammadanism." **("Muhammadanism in Religious Systems of the World" -- a collection of addresses by Swan Sonnenschein and Co., London, 1908 by G. W. Leitner, P. 297)**

(14) "The anti-polygamic legislation of the United States Government, although it has recently been enforced with much greater severity than at first, has not stamped out polygamy. Does this or does this not demonstrate that polygamy -- which in the eyes of Christendom constitutes one of the chief offences of Islam is not the crime it is represented to be? Is it in fact a crime at all? Does it not prove that only the abuse of it as the abuse of any, even a good thing, is wrong? But that the actual system itself as an ethnic condition peculiar to certain racial sections of mankind, is nothing but the outcome of evolution of sociologic customs and usages?" **("Islam", by A. G. Leonard, 1909 edn., p. 133).**

(15) "The Alcoran gives liberty to each Mussalman to take to himself wives two, three or four as he pleaseth, except he fears he is not able to render them all due benevolence. Wherein the doctrine of Mahomet does exactly agree with the Law of Nature, except that he puts a positive restraint in his Law to a determinate number..... And the

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Rabbins tell us that the Jewish kings might have eighteen wives..... As to private persons, there are rules fixed in the Levitical Law concerning such as have two wives how to demean themselves *(Deut: 115)*..... so that we cannot imagine Polygamy to be interdicted to the Jews. If we consult Christianity, whether polygamy be thereby prohibited to all or only to Bishops (who aught to be the husbands of one wife, *7 Tim. iii. 2)* may be a question. The Emperor Valentinian made a law that any man might have two wives and married two himself. Polygamy doth not seem to be a part of the ceremonial law, nor politically confined to the Jews only, but is part of the law of nature! How then comes it to be abrogated? **("Rise and Progress of Muhammadanism"---- from a manuscript copied by Charles Hornby of Pipe Office in 1705, edited by Hafiz Mahmud Khan Shairani, Orientalia, 8 McLeod Road, Lahore., 1954 edn., p. 183)**

(16) "It is not fair to represent polygamy as a part of Muhammadanism any more than it is fair to represent slavery as a part of Christianity. The one coexists with the other without being mixed with it..... Perhaps it is strange that they ever could have coexisted even for a day; but we have to deal with facts as they are; and it is a fact that slavery has coexisted with Christianity, nay, has professed to justify itself by Christianity. even till this 19th century. Muhammad (S.A.W.) could not have made a TABULA RASA of Eastern Society; but what he could he did. He at least put strict limitations on the unbounded licence of Eastern polygamy and the facility of Eastern divorce. If the two social touchstones of a religion are the way in which, relatively to the time, it deals with the weaker sex and the way in which it regards the poor and the oppressed, Muhammad's religion can stand the test." **("Muhammad and Muhammadanism", 1874 edn. by Bosworth Smith, p. 174)**

(17) "I remember once there was an argument with some friends about polygamy and the limits Islam has imposed on it. I compared it with the principles out forward by western civilization and they all agreed that polygamy limited by Islamic regulations is the best solution for married life." **("Extract from an Interview with Ayesha Bridget Honey — a convert from Christianity to Islam in England, quoted by "Islam — Rebuttle of the Religion of all Prophets", p. 128)**

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ANALYSIS OF THE CHARGES AGAINST THE PROPHET (S.A.W.)

Thomas Carlyle answers all irresponsible baseless, and vulgar charges in these words:

(1) "He was twenty-five, she was forty..... He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress; loving her truly, and her alone..... He lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done." **("On Heroes, Hero-Worship and the Heroic in History", London, 1911, pp. 304-05)**

Karen Armstrong in her book, opines about the marriage in these words:

(2) 'She was, says Ibn Ishaq, 'determined, noble and intelligent.' Whenever Muhammad (S.A.W.) was attacked by his enemies or shaken by the power of his mystical experience, he always went straight to his wife for comfort and for the rest of her life Khadija, the first person to recognise her husband's exceptional ability, 'strengthened him, lightened his burden, proclaimed his truth.'..... he never took another younger wife while he was married to Khadija — a fact that should be noted by those who criticise him for his polygamy in later years. Indeed, after her death, Muhammad صلی اللہ علیہ وسلم used to infuriate the women he married by endlessly singing Khadija's praises and on one occasion turned white with grief when he thought he had heard her voice. This was no marriage of convenience: Muhammad صلی اللہ علیہ وسلم gave a large proportion of the family income to the poor and made his own family live very frugally." **("Muhammad — A Biography of the Prophet" pp. 80, 81)**

James A. Michener writes about this marriage as:

(3) "When he reached twenty five, his employer recognising merit proposed marriage. Even though she was fifteen years his senior, he married her and as long as she lived, he remained a devoted husband..... By forty, this man of the desert secured for himself a most satisfying life, a loving wife, fine children and wealth." **(Extract from the article "Islam — the Misunderstood Religion" by James A. Michener published at page 79 of the June, 1955 issue of the Reader's Digest)**

(4) An eminent Jewish orientalist remarks in her book about each of the marriages:

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In a tribal society, polygamy tends to be the norm. The Bible is not at all squeamish about the sexual exploits of King David or the enormous harem of King Solomon, which makes Muhammad's look quite pathetic. Like Muhammad صلی اللہ علیہ وآلہ وسلم, they both lived at a time when their people were making the transition from tribal to urban life. But it would be quite wrong to imagine Muhammad (S.A.W.) basking decadently in a garden of earthly delights; indeed his many wives were sometimes, as we shall see, rather a mixed blessing. We should simply notice two things. First, neither Sawdah nor Aisha were chosen for their sexual charms. Aisha was only a little girl, and at thirty Sawdah was past her first youth and was beginning to run to fat. We heard little more about her and this indicates that the marriage was more of a practical arrangement than a love-match. She could take care of Muhammad's household and she also gained in status, at least among the Muslim community, by becoming the wife of the Prophet. Second, both marriages had a political dimension: Muhammad صلی اللہ علیہ وآلہ وسلم was forging important links of kinship. He still had hopes of Suhayl, who was a deeply religious man, and the marriage with Sawdah made him a relative by marriage. It was also important to establish a closer tie with Abu Bakr: Muhammad صلی اللہ علیہ وآلہ وسلم was beginning to form an alternative kind of clan, which was not based on kinship but on ideology, yet the blood-tie was still felt to be very important." **("Muhammad صلی اللہ علیہ وآلہ وسلم — A Biography of the Prophet" by Karen Armstrong, p. 145, U. S. 1992 edn.)**

"1. The father of the bride, who believed in Muhammad صلی اللہ علیہ وآلہ وسلم, respected him and liked him. He was sure that his child would be well cared for in his friend's home.

"2. Up to the age of full maturity, he had remained as chaste as A'ishah, and had only broken that chastity to marry a widow fifteen years his senior."

(5) As to the Prophet's marriage with Hazrat Omar's daughter Hafsa, Irving remarks:

"The death of the Prophet's daughter Roqiya has been properly deplored by her husband Othman. To console the latter for his loss, his brother-in-arm offered him in course of the year his daughter Hafsa, widow of Khunays b. Hudhafah eighteen years of age and of tempting beauty; yet Othman declined the match. Omar was indignant at what he considered a slight to his own daughter and to himself and complained of it to Muhammad صلی اللہ علیہ وآلہ وسلم". "Be not grieved Omar', replied the Prophet 'a better husband, for your daughter and a better wife for Uthman is destined'. He gave his own daughter Umme Kulsum to Othman and took the fair Hafsa to himself. By these political alliances he grappled both

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Othman and Omar more strongly to his side." **("Life of Muhammad صلی اللہ علیہ وآلہ وسلم" by Washington Irving, p. 110).**

(6) "The wedding was celebrated early in 625 and sealed the Prophet's political alliance with his two closest companions. He was now son-in-law to both." **("Muhammad — A Biography of the Prophet", by Karen Armstrong, p. 181)**

(7) Regarding his marriage with Hazrat Zainab Bint-e-Khuzaima, Karen is of the view:

"This was an act of faith that demanded considerable courage. Muhammad صلی اللہ علیہ وآلہ وسلم had himself given the Muslims an example of concern for the vulnerable women of the *umma*. After Uhad he had taken a fourth wife, providing a home for Zaynab hint Khuzaymah, the widow of Ubaydah ibn al-Harith, the martyr of Badr. She was also the daughter of the chief of the Bedoin tribe of Amir, and so the match forged a political alliance." **("Muhammad — A Biography of the Prophet", by Karen Armstrong, p. 192).**

(8) Regarding his marriage with Zainab bint-e-Jahsh, the divorced wife of his adopted son, writes Sir John Glubb:

"The two bases of criticism used by his adversaries were, firstly the fact that, before Islam, adopted sons were considered to be the sons of their adopted fathers, on the same terms as their natural sons. That Apostle had adopted Zaid in the Ka'aba of Mecca in the Days of Ignorance before his call."

"Secondly, before Islam, when a man died, his wives became the property of his son. The apostle himself had prohibited this practice, saying that it was disgraceful for a man to marry his late father's wives.[1] The critics of the marriage of Muhammad صلی اللہ علیہ وآلہ وسلم to Zainab claimed that the Prophet had virtually broken his own law by marrying his son's wife, though in fact the prohibition seems to have been directed against the marriage of a son to his father's wife **The incident, however, was terminated by a revelation which laid down that adopted sons were not to be regarded as on the same basis as natural sons. As a result, adoption has never since been legally recognised by Islam."**

"The revelation which authorised the marriage of Zainab to the Apostle blames the latter for his hesitation in marrying her, out of fear of men, whereas he should only have considered God's will, whether or not it entailed the criticism of human beings. Chapter XXXIII, verse 37, of the Qoran refers to this affair, Zaid being actually mentioned by name."

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1 The man's own mother was, of course, excluded from this practice.

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"And when you said to him to whom God had shown favour and to whom you had done kindness, 'Keep your wife to yourself and seek protection from God,' you hid in your heart what God desired to expose and you were afraid of what people would say. But it is God, not other men, who has a right to be feared. But when Zaid had finished with her, we married her to you, in order that the believers should not in the future be in a dilemma regarding the wives of their adopted sons, if the latter finished with them, and may the command of God be fulfilled." **("The Life and Times of Muhammad" by Sir John Bagot Glubb, p. 236, New York, 1970, 1st edn.)**

(9) Muhammad صلی اللہ علیہ وآلہ وسلم had always been very close to the Jahsh family including Zaynab. He would, Muslims argue, have felt responsible for her after she had been divorced and was, as we know, concerned about unprotected women in the *umma.* **If he had wanted Zaynab for her sexual charms, he could have married her himself years earlier.** The incident also demonstrated the fact that a fostering or adoptive relationship was not a tie of blood and need be no bar to marriage." **("Muhammad — A Biography of the Prophet" by Karen Armstrong, pp. 196-97, U. S. 1992 edn.)**

(10) John Davenport is of the view on the marriage:

"It is necessary to notice here, with a view to refutation, a malicious charge brought, about this time, against Muhammad صلی اللہ علیہ وآلہ وسلم, by his enemies — that of having committed incest by marrying the divorced wife of his adopted son. The real facts are these: long before the promulgation of Islam, it was a custom among the Arabs that if any person happened to call his wife, mother, he could no longer continue to cohabit with her; or should he call any youth, son, the latter would thenceforth be entitled to all the rights of a real one. Now both these customs having been abolished by the Qur'an, a man might still continue to live with his wife, even after he had called her mother, or could marry the wife of his adopted son upon her being divorced. Muhammad صلی اللہ علیہ وآلہ وسلم having a great esteem for a maiden named Zainab, proposed her marriage with Zeid, a youth for whom he had a like esteem. The marriage not proving a happy one, Zeid determined upon a divorce, notwithstanding all the remonstrances of Muhammad صلی اللہ علیہ وآلہ وسلم. **The latter, conscious that he himself was to blame in having originally recommended the marriage, and moved by the tears and distress of Zainab, resolved to make her the only reparation in his power, that of marrying her himself after her divorce from Zeid. It was with difficulty he determined upon this step, being apprehensive that such of his countrymen who still retained the custom above-mentioned would accuse him of incest, but a strong sense of duty overcame these objections, and Zainab became**

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the wife of the Prophet." ("Apology for Muhammad and the Koran" [Edn. 1882], by J. Davenport, p. 35)

(11) "The widow (Umme Habiba) was the daughter of Abu Sufiyan, Muhammad's arch enemy and the Prophet conceived that a marriage with his daughter might soften the hostility of the father, a political consideration." **(Life of Muhammad" by Washington Irving, p. 139)**

(12) Washington Irving's remarks regarding another marriage are worth to be noted:

"This was doubtless, another marriage of policy, for Mamuna was fifty one years of age and a widow, but the connection gained in two powerful purposes: by the one was won Khaled-Ibn-Walid, a nephew of the widow who had come near to destroying Muhammad صلی اللہ علیہ وآلہ وسلم at the battle of Ohad. He now became one of the most victorious champions of Islam and by his prowess obtained the appellation of Sword of God. The other proselyte was Khaled's friend Amar Ibn-al-As, the same who assaulted Muhammad صلی اللہ علیہ وآلہ وسلم with 'poetry and satire at the commencement of his Prophetic career, who had been ambassador from the Quraishite to the king of Abyssinia to obtain the surrender of the fugitive Muslims and he henceforth was destined with his sword to carry victoriously into foreign land, the faith he had once so strenuously opposed." **("Life of Muhammad" by Washington Irving, p. 142)**

Sir John Glubb writes :

(13) "As we have seen, the Apostle's numerous marriages are sanctioned by the Qoran. Chapter XXXIII, verse 50, which is normally interpreted as authorising him to marry more than the statutory four wives, the privilege being limited to himself and not for other believers."

"Verse 50 of Chapter XXXIII of the Qur'an specifically authorised him to do so and reads as follows:

"O prophet! We have made lawful to you your wives to whom you have given their dowries and those whom your right hand possesses (i.e. slaves)..... and a believing woman, if she gave herself to the Prophet and the Prophet desired to marry her — this is a privilege for you alone, not for the other believers." **("The Life and Times of Muhammad" by Sir John Bagot Glubb, p. 237, 1st edn. New York, 1970).**

(14) Sir William Muir is constrained to pay homage to the person and character of the Prophet as follows:

"In domestic life, the conduct of Muhammad صلی اللہ علیہ وآلہ وسلم is exemplary. As a husband his fondness and devotion were entire. As a

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father he was loving and tender. In his youth, he lived a virtuous life; and at the age of twenty-five he married a widow, forty years old, during whose lifetime, for five and twenty years, he was a faithful husband to her alone." **("Life of Muhammad' by S. W. Muir, p. 514)**

Sir William Muir asserts that "*it was until the mature age of fifty-four, that the Prophet made the 'trials' of Polygamy*". It is obviously a contradiction, unworthy of a fair and impartial critic, to think for a moment that at such an advanced age, a man who had *'lived in his youth a virtuous life'* and who, *'at the age of twenty five, married a widow, forty years old, during whose life-time, for five and twenty years, he was a faithful husband to her alone,* should have sexual inclinations. To any really impartial biographer and also to any thoughtful reader, this is quite impossible.

(15) "It should be remembered, however, that most of Muhammad's marriages may be explained, at least, as much by his pity for the forlorn condition of the persons concerned, as by other motives. They were almost all of them with widows, who were not remarkable either for their beauty or their wealth but quite the reverse. **May not this fact and his undoubted faithfulness to Khadija till her dying day, and till he himself was fifty years of age, give us additional ground to hope that calumny or misconception has been at work in the story of Zainab? There are some indications on the face of it that this is the case." ("Muhammad and Mohammedanism" by Bosworth Smith, 1874 edition, p. 89)**

(16) "..... But critics have tended to overlook the almost unfailing patience which he displayed even under provocation and the gentleness with which he attended to the griefs of all sorts of men and women and comforted them, even at times to the extent of revising his legislation." **("Mohammedanism" by H. A. R. Gibb, p. 33)**

(17) "He is the only lawgiver claiming divine inspiration who has ever made any effort to improve the condition of women by restricting polygamy, and by the imposition of regulations which admit of no evasion without a forfeiture of legal rights. The beneficial effects of these ordinances in placing restraints upon divorce, in securing to widows immunity from destitution and in preventing female infanticide, contribute of themselves no inconsiderable addition to the prestige of his name." **("History of the Moorish Empire in Europe", by S. P. Scott, Vol. I, pp. 101-03, Publishers Lippincot, 1904)**

(18) "Muslims think it particularly ironic when Muhammad صلی اللہ علیہ وسلم is charged by Western writers with having established a voluptuous religion. Among drunkards, he abolished alcohol, so that even

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today all good Muslims are prohibitionists. Among the lazy, he ordained individuals ritual prayer five time each day. In a nation that revelled in feasting, he instituted a most rigorous day time fast lasting as full month each year."

"Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad صلی اللہ علیہ وآلہ وسلم, however, men were encouraged to take innumerable wives; he limited them to four only, and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives, must confine themselves to one." **("Islam: The Misunderstood Religion", by James A. Michener, in the Reader's Digest (American Edn.) for May, 1955, pp. 68-70)**

(19) **"To say that Muhammad صلی اللہ علیہ وآلہ وسلم, or any other Arab, was sensual in a higher degree than an ordinary European is simply to** enounce a well-worn axiom: the passions of the men of the sun-land are not as those of the chill North. But to say that Muhammad (S.A.W.) was a voluptuary is false. The simple austerity of his daily life, to the very last, his hard mat for sleeping on, his plain food, his self-imposed menial work, point him out as an ascetic rather than a voluptuary in most senses of the word..... Special case of his wives has its special answer. A great deal too much has been said about these wives. It is a melancholy spectacle to see professedly Christian biographers gloating over the stories and fables of Muhammad's domestic relations like the writers and readers of "Society" journals.

That he never divorced one of his wives, that all of them save one were widows..... Several of these marriages must have been entered into from the feeling that those women whose husbands had fallen in battle for the faith, and who had thus been left unprotected and a claim upon the generosity of him who prompted the fight. Other marriages were contacted for motives of policy, in order to conciliate the heads of the rival factions.

"After all, the overwhelming argument is his fidelity to his first wife. When he was little more than a boy he married Khadija, who was 15 years older than himself, with all the added age that women gain so quickly in the East. For five and twenty years Muhammad صلی اللہ علیہ وآلہ وسلم remained faithful to his elderly wife, and when she was sixty--five, and they might have celebrated their "Silver Wedding" he was as devoted to her as when he first marri[illegible]her. During all these years there was never a breath of scandal. Thus for Muhammad's life will bear microscopic scrutiny. Khadijah died; and though he married many women afterwards, some of them rich in youth and beauty, he

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never forgot his old wife, and loved her best to the end. "when I was poor she enriched me; when they called me a liar, she alone believed in me; when all the world was against me she alone remained true". This loving, tender memory of an old wife laid in the grave belongs only to a noble nature; it is not to be looked for in a voluptuary." ("The Prophet and Islam", by Stanley Lane-Poole, pp. 24-26).

(20) "The numerous wives in his last few years of life were probably the result of charity to protect widows of his followers — certainly not the result of sensuality." **("Religions of the World" by G. L. Berry, p. 65, Ed. 1965).**

(21) Several of his alliances were political in character, the Prophet being anxious to bind his chief followers more and more closely to himself. This was doubtless his object in marrying the daughters of Abu Bakr and Umar; while a political motive of a different sort is to be found in his alliances with the daughters of political opponents or fallen enemies. ("Muhammad صلی اللہ علیہ وآلہ وسلم and the Rise of Islam", 2nd Edition, by D. S. Margoliouth, p. 176)

(22) "Well, then, on what authorities, good, bad or doubtful, do the allegations of Muhammad's profligacy rest? I have no hesitation in affirming that, following every such story to its source, it will be found to be entirely unsubstantiated, and that, on the contrary, to the very great credit of Muhammad صلی اللہ علیہ وآلہ وسلم in spite of many temptations, he preserved the utmost chastity in a state of society which did not practise that virtue..... I believe that the real cause of his many marriages at an old age was charity and in order to protect the widows of his persecuted followers. The married woman is in a better legal position than the married Englishwomen, and she can give evidence in attestation of a birth, marriage or death, which is still denied to a woman in republican France." ("Muhammadanism in Religious Systems of the World", by G. W. leitner, pp. 298-99).

(23) "Muhammad's first wife after Khadija was a destitute widow whose Muslim husband had died in exile. At the urgent request of Abu Bakr, Muhammad صلی اللہ علیہ وآلہ وسلم then married Ayesha, Abu Bakr's daughter. Abu Bakr had served Islam so long and devotedly that Muhammad (S.A.W.) could not refuse his request, Umar also had a daughter, Hafsa. Her husband had died, and she wanted to marry again;..... The Muslims avoided her; Abu Bakr and Uthman, one of Muhammad's principal followers, declined when Umar asked one after the other to take his daughter. Umar then went into a terrible rage at what he regarded as an insult to himself, and an uprising among the Muslims was imminent. Muhammad صلی اللہ علیہ وآلہ وسلم

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married Hafsa and preserved the peace. The beautiful Zainab was married to a freed slave. She considered her husband beneath her socially, and was so overbearing towards him that he could not stand her, then went to Muhammad صلی اللہ علیہ وآلہ وسلم and asked him to marry his too-well-born wife and give her a home. A tribal chieftain rose against Muhammad صلی اللہ علیہ وآلہ وسلم When Muhammad (S.A.W.) conquered him, he married the chieftain's daughter, and in this way won the friendship of the whole tribe, for by this marriage he became their relative. To conciliate the conquered rebels of Khaibar, he married the widow of one of their chieftains. To prove to Qoraish that he was their friend, he married the daughter of their chieftain, Abu Sufyan. Muhammad صلی اللہ علیہ وآلہ وسلم married three middle-aged widows whose husbands were killed fighting for Islam. Because these women were Muslims, their relatives, Muhammad's enemies, left them to starve. He married a poor relative, a woman over fifty who had no home, and won the allegiance of two influential men, his uncle Abbas, and Khalid, one of Islam's foremost warriors. The Christian governor of Egypt who held his office under the Roman Emperor sent Muhammad صلی اللہ علیہ وآلہ وسلم a young slave girl. If Muhammad صلی اللہ علیہ وآلہ وسلم had refused to marry her it would have been a deadly insult to Egypt. In all, after Khadija's death, he married eleven women. The Christian wife from Egypt was the only one of them by whom he had a child." ("Transforming Light", by Vail, Albert & Emily McClellan, (1970 Ed.) p. 225)

(24) "The marriage practices of the Muhammadans have been widely, and probably unduly condemned. Monogamy is the general rule, although limited polygamy up to four wives is permitted provided that all wives are treated equally. Muhammad صلی اللہ علیہ وآلہ وسلم himself was celibate, before the age of 25 he married Khadija and he took no other wife until her death. **The numerous wives in his last few years were probably the result of charity to protect widows of his followers — certainly not the result of sensuality.** The marriage contract requires the attestation of two witnesses and constitutes a religious act, although not a sacrament. At the time of marriage, a dowry is named by the woman which must be paid to her in the event of a divorce. When quarrels arise, arbitration by two people chosen by those concerned is resorted to, and only on advice of these arbitrators is divorce allowed. **Polygamy provides for a surplus of women and serves as a check on prostitution and a protection against illegitimacy, for the child of a concubine slave inherits equally with other children.** To the Moslems, adultery is a very serious offence, and is punishable for both sexes equally, by 100 lashes delivered publicly." **(Religions of the World", 1965 edition, p. 65 by G. L. Berry)**

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(25) "In his habits, he was extremely simple, although he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he reached the fullness of power, their almost primitive nature. The only luxuries he indulged in were arms, which he highly prized, and a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smell. Strong drink he abhorred.

An honest observer, sincere and genuine critic who learns from history, when he studies the life of the Holy Prophet (may peace be upon him), spontaneously proclaims:

(26) "Much has been said and written about the sensuality of Mahomet's religion; more than was just. The indulgences, criminal to us, which he permitted, were not of his appointment; he found them practised; unquestioned from immemorial time in Arabia; what he did was to curtail them, restrict them, not on one but on many sides. **It is a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense — sugar palms of any kind in this world or the next. Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary,** intent mainly on base enjoyments, nay, enjoyments of any kind. His household was of the frugalest; his common diet barley bread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak..... Wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have reverenced him so! They were wild men, bursting ever and anon with quarrel, with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them. They called him Prophet, you say? Why he stood there face to face with them; bare, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counselling, ordering in the midst of them, they must have seen what kind of a man he was, let him be called what ye like. No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial, I find something of a veritable hero necessary for that, of itself."

"Not till he was already getting old, the prurient heat of his life all burnt out, and peace growing to be the chief thing this world could give him, did he start on the 'career of ambition'; and belying his past character and existence, set up as a wretched, empty charlatan to acquire what he could now no longer enjoy! For my share, I have no faith whatever in that."

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"Withal I like Muhammad صلی اللہ علیہ وآلہ وسلم for his total freedom from cant. He is a rough, self-helping son of the wilderness, does not pretend to be what he is not."

"We will not praise Muhammad's moral precepts as always of the super-finest sort, yet it can be said that there is always a tendency to good in them, that they are the true dictates of heart aiming towards what is just and true." **("On Heroes, Hero-Worship and the Heroic in History", by Thomas Carlyle, pp. 305-307).**

(27) "Enemies of Islam have insisted in depicting Muhammad صلی اللہ علیہ وآلہ وسلم as a sensual individual and a dissolute man, trying to find in his marriages evidence of a weak character not consistent with his mission. They refuse to take into consideration the fact that during those years of his life when by nature the sexual urge is strongest, although he lived in a society like that of the Arabs, where the institution of marriage was almost non-existent, where polygamy was the rule, and where divorce was very easy indeed, he was married to one woman alone, Khadija, who was much older than himself, and that for twenty-five years he was her faithful, loving husband. Only when she died and when he was already more than fifty years old, did he marry again and more than once. Each of these marriages had a social or political reason, for he wanted through the women he married to honour pious women, or to establish marriage relations with other clans and tribes for the purposes of opening the way for the propagation of Islam. With the sole exception of Aisha, he married women who were neither virgins, nor young nor beautiful. Was this sensuality? **("An Interpretation of Islam", by Professor Laura Veccia Vaglieri, pp. 67-68).**

(28) "Polygamy is, indeed, next to caste, the most blighting institution, to which a nation can become a prey. It pollutes society at the fountainhead, for the family is the source of all political and all social virtues. Muhammad صلی اللہ علیہ وآلہ وسلم would have more than doubled the debt of gratitude that Eastern world owes to him, had he swept it away; but he could not have done so, even if he had fully seen its evil. It is not fair to represent polygamy as a part of Muhammadanism any more than it is fair to represent slavery as a part of Christianity. The one co-exists with the other, without being mixed with it, even as the muddy Arve and the clear Rhone keep their currents distinct, long after they have been united in one river bed. Perhaps it is strange that they ever could have co-existed, even for a day; but we have to deal with facts as they are, and it is a fact, that slavery has co-existed with Christianity, nay, has professed to justify itself by Christianity even till this nineteenth century. Muhammad صلی اللہ علیہ وآلہ وسلم could not have made a need not be reminded of its prevalence among the children of Israel and the law of Islam permits its practice under certain

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wise and equitable restrictions. The Bible, from beginning to end, has not a single word to offer in condemnation of 'tabula rasa' of Eastern society, but what he could do he did. He at least put strict limitations on the unbounded licence of Eastern polygamy, and the facility of Eastern divorce. If the social touch-stone of a religion is the way, in which it regards the poor and the oppressed, Muhammad's religion can stand the test. He improved the condition of women by freeing them from the arbitrary patriarchal power of the parents or the heirs of the husbands, by giving them legal rights in case of unfair treatment, and by absolutely prohibiting the incestuous marriages which were rife in the time of ignorance, and the still more horrible practice of the burying alive of female infants. Nor was this all for besides imposing restrictions on polygamy, by his severe laws at first and by the strong moral sentiment aroused by these laws afterwards, he has succeeded down to this very day, and to a greater extent than has ever been the case elsewhere in freeing all Muhammadan countries from those professional outcasts who live up by their own misery, and by their existence as a recognised class, are a standing reproach to every member of the society, of which they form part **("Muhammad and Muhammadanism" by Bosworth Smith, M. A. pp 174-76).**

(29) Its (polygamy) utility in the lands where it prevailed appears to have been unquestioned. Although our ideas of social and domestic happiness do not tolerate this custom, which the rigour of our climate renders unnecessary and, in a measure, revolting; still we should not attempt to measure by our arbitrary standard of propriety the habits of nations formed under far different circumstances, and satisfied with institutions consecrated by the experience of a hundred and fifty generations, nor can we, with justice, subject to our rigid canons of theological and political ethics the sentiments and actions of an illiterate man, bred among semi-barbarians, and who died nearly thirteen hundred years ago. **("History of the Moorish Empire in Europe", by S. P. Scott, Vol. I, pp. 101-03, Publishers Lippincot, 1904).**

(30) He is the only lawgiver claiming divine inspiration who has ever made any effort to improve the condition of women by restricting polygamy, and by the imposition of regulations which admit of no evasion without a forfeiture of legal rights. The beneficial effects of these ordinances in placing restraints upon divorce, in securing to widows immunity from destitution and in preventing female infanticide, contribute of themselves no inconsiderable addition to the prestige of his name. While Muhammad صلی اللہ علیہ وآلہ وسلم shared with his countrymen all their cynical distrust of the feminine character. **(ibid)**

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(31) "There was in his life a superhuman grandeur of soul; there were also marriages and through them a deliberate entry into the earthly and social spheres — we do not say into the worldly and profane spheres — and *ipso facto* an integration of collective human life into the spiritual realm in view of the Prophet's avataric nature. On the plane of piety, attention must be drawn to the love of poverty, the fasting and the vigils; some people will no doubt object that marriage, and especially polygamy, are opposed to asceticism, but that is to forget, first, that married life does not remove the rigour of poverty, vigils and fasts, nor render them easy and agreeable, and secondly, that in the case of the Prophet, marriage had a spiritualised or tantric character, as has indeed everything in the life of such a being because of the metaphysical transparency phenomena they assume. Looked at from outside, most of the Prophet's marriages had, moreover, a political aspect — politics having here a sacred significance connected with the establishing on earth of a reflection of the City of God — and, finally, Muhammad صلی اللہ علیہ وآلہ وسلم gave enough examples of long abstinences, particularly in his youth, when passion is considered to be most strong, to be exempt from superficial judgments on this account." **("Understanding Islam", by Frith of Schuon, trans. D. M. Matthew, London, Allen & Unwin, 1963, pp. 88-89).**

(32) He himself admitted this feeling. The saying attributed to him is probably genuine, "I like women and perfume better than anything else, but the apple of my eye is prayer." The connection of his love of women with prayer seems to prove that it never occurred to him that his fondness for female company could be anything but innocent."

"But he was no advocate of promiscuous love. He used to praise God that, when a young man before his mission, he had never had immoral relations with a woman. After his mission, it was said that he would not even touch the hand of a woman who was not his wife. The great majority of his marriages took place after he was fifty-five."

"It is noticeable that nearly all his wives were widows, many of them middle-aged. It would seem as if he enjoyed the company of mature, sensible women rather than that of young girls. It has been suggested that his many marriages were due to his desire to have a son, but, had this been the case, younger women would have afforded him a better hope of an heir."

"Others have supposed that he married many women for political reasons, to form bridges by which he could conciliate his opponents, or bind his friends more closely to himself. The daughter of Abu Sofian might come under the first head, while those of Abu Bakr and Umar might cement their loyalty to the Apostle, but most of the others are not

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susceptible of such an explanation. Others have thought it possible that he married so may widows of deceased Muslims in order to provide for them and their orphaned children. The seventy Muslims killed at Uhad left many women and children behind them''.

''It is noticeable that the Apostle, when a young man, had six children by Khadijah, yet he had no children by the twelve women who followed her, except for a son by Mary, the Egyptian concubine. Most of his wives, though not in their first youth, were capable of bearing children. In Medina, Muhammad صلی اللہ علیہ وآلہ وسلم had less and less leisure time and must often have been mentally and physically exhausted, especially as he was in his fifties and latterly over sixty. These are not the circumstances under which men are interested in the indulgence of extreme sexuality.''

''The assumption that he was a sensualist because he had eleven wives when he died at the age of sixty-two is therefore not absolutely a foregone conclusion, as many have assumed. This is particularly so in view of the fact that he had only one wife until he was fifty.'' **(''The Life and Times of Muhammad'' by Sir John Bagot Glubb [1st edition, New York, 1970] pp. 238-39).**

(33) ''As to the sensual character of the joys promised in paradise it will be found upon reflection, there is nothing strange in this as is generally imagined by the Christians who look upon a happy marriage and conjugal love in the world as things perfectly desirable.''

''That Muhammad صلی اللہ علیہ وآلہ وسلم promises the faithful society of woman in paradise is true but it is not true that he places the chief happiness in this. Muhammad صلی اللہ علیہ وآلہ وسلم always assigned to the soul its own peculiar pleasures, viz., the beholding of the Face of God will be greatest of all delights, the fullness of joy. Thus he allows both body and soul their share of joy, and does not starve out any of our God-exists with the other, without being mixed with it, even as the muddy Arve and the clear Rhone keep their currents distinct, long after they have been united in one river bed. Perhaps it is strange that they ever could have co-existed, even for a day; but we have to deal with facts as they are, and it is a fact, that slavery has co-existed with Christianity, nay, has professed to justify itself by Christianity even till this nineteenth century. Muhammad صلی اللہ علیہ وآلہ وسلم could not have made a given faculties. But many Mussalmans look upon the descriptions of paradise as allegorical as we look upon the language of Solomon's song in the Bible.''

''No soul knows what is hidden for it of that which refresh the eyes, a reward of what they did'', says the Qur'an.

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"The following saying of Muhammad صلی اللہ علیہ وآلہ وسلم is well-known: "God says, I have prepared for my righteous servants what no eye has seen and no ear has heard and what mind of man has not conceived". Sadly mistaken and unjust are those critics of Muhammad (S.A.W.) who say that Muhammad's paradise is a reflex of his own character, for much to the contrary, he was a poor, hard toiling, ill-provided man, careless, of what worldly men so eagerly labour and Covet for." **("The Message of the Qur'an" Chapter III, by John Davenport, p. 127).**

(34) "Various reasons influenced Muhammad صلی اللہ علیہ وآلہ وسلم in his attitude towards priestcraft. He did not like the idea of men taking to asceticism and chastity because of the faith. He felt a man could be an exemplary Muslim and remain normal in his way of living. He did not believe that enforced chastity was natural or made any one a better man or woman or any more acceptable to God than some one whose sex life followed the law of nature. In other religions he had seen the evils of priestcraft, the abuse of priestly power, the priestly distortion of religious facts. The Christian sects with all their contradictory doctrines were evidence to him of what damages human dictates could have on faith, so he ordained prayers for specific hours and added that they could be said without outside guidance and wherever the worshipper happened to be." **("The Messenger" by R.V.C. Bodley, p. 85).**

(35) "Our authorities all agree in ascribing to the youth of Muhammad (S.A.W.) a modesty of deportment and purity of manner rare among Meccans. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself and the pondering of his heart no doubt supplied occupation for leisure hours spent by others of a lower stamp in rude sports and profigacy. The fair character and honourable bearings of the unobtrusive youth won the appreciation of his fellow citizens and he received the title by common consent of *'al-Amin'* the faithful. Though now nineteen years of age, he had not acquired the love of arms." ("Life of Muhammad" Chapter III, by William Muir, p. 223)

(36) "Though Khadijah had been much older than Muhammad (S.A.W.) at the time of their marriage and past the bloom of years when women are desirable in the East..... the Prophet is said to have remained true to her to the last, nor ever availed himself of the Arabian law permitting (plurality) of wives to give her a rival in her house." **(Life of Muhammad (S.A.W.)" by Washington Irving, p. 63).**

(37) "Muhammad (S.A.W.) has been extolled by Muslim writers for the chastity of his early life. It is remarkable that with all the plurality of wives indulged in by the Arabs and which he permitted in subsequent

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years and with all that constitution of fondness he evinced for the sex, he remained single in his devotion to Khadijah to her dying days, never giving rival in his house nor in his heart. :::::::

woman who was not his wife." ("The Life and Times of Muhammad", by Sir John Glubb, p. 253, U. S. 1970 edn.)

(40) "At a time when the Church was imposing celibacy on a reluctant clergy, the astonishing accounts of Muhammad's sexual life reveal far more about the repressions of Christians than about the facts of the Prophet's own life. **THERE IS A DEFINITE NOTE OF ILL-CONCEALED ENVY IN THIS DEPICTION OF 'ISLAM' AS A SELF-INDULGENT AND EASYGOING RELIGION." ("Muhammad — A Biography of the Prophet" by Karen Armstrong, p. 27, U. S. 1992 edn).**

(41) "Muhammad (S.A.W.) was a passionate man but he never took another, younger wife while he was married to Khadija — a fact that should be noted by those who criticise him for his polygamy in later years." **(Ibid, p. 80)**

(42) "He preserved to the end of his career that modesty and simplicity of life which is the crowning beauty of his character." **("Muhammad and Muhammadanism" by Bosworth Smith, 1874 edn., p. 91)**

(43) "Muhammad's marriages were political alliances which had been carefully planned." **(Ibid, p. 237)**

(44) 'Muhammad صلی اللہ علیہ وآلہ وسلم is the human form orientated towards the Divine Essence; this 'form' has two chief aspects, corresponding respectively to the base and to the apex of the triangle, and these are nobility and piety. Now nobility is compounded of wisdom and sanctity." **("Understanding Islam" by P. Schoun. p. 94 (translated into English by D. M. Matheson] 1965 edn.)**

(45) "While inculcating the crowning merit of good works, he recommended their concealment and resolutely discountenanced all pharisaical display of pious affectation or pretended virtue..... His magnanimity and the profound knowledge of the human heart, which stamped him as a leader of men, were evidenced by his noble conduct and princely liberality to the Koreish after the conquest of Mecca. In a word, the brighter side of the character of Muhammad صلی اللہ علیہ وآلہ وسلم, needs no higher eulogy that is revealed by the definition which he has left us of charity: your smiling in your brother's face, your putting a wanderer in the right way, your giving water to the thirsty, your exhortation to another to do right, is charity. A man's true wealth hereafter is the good he hath done in this world to his fellowmen. When he dies, people will inquire: 'What property hath he left behind him?' But the Angels will ask: 'What good deeds hath he sent before

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him?'' (''History of the Moorish Empire in Europe'' by S. P. Scott, p. 98).

(46) ''The information derived from historical sources, which deal chiefly with the last twenty years of his life, and the researches of modern scholars suggest a figure rather many-sided but utterly genuine. One of the most remarkable aspects of his biography is, in fact, this often moving contrast between the extent of his achievement and the real humanity of his character.'' **(''Encyclopaedia of Britannica'' Vol. 15 p. 640 — 1968 edn.)**

(47) ''This aloofness from the dining and wining and lusting was one of the greatest objections to Muhammad صلی اللہ علیہ وآلہ وسلم. These men were afraid that his attack on their beliefs would not only wreck the Ka'aba cult, all important to Mecca's prosperity, but would also deprive them of the joyous sensuousness of their existence.'' **(''The Messenger'' by R. V. C. Bodley, p. 64 — 1954 edn.)**

(48) ''Muhammad صلی اللہ علیہ وآلہ وسلم married life must not be looked at from an occidental point of view or from that set by Christian conventions. These men and women were not Occidentals and they were not Christians. They were living at a period and in a country where the only known ethical standards were theirs. Even so, there is no reason why the codes of America and Europe should be considered superior to those of the Arabs. The people of the West have many things to give the people of the East. They have much to glean, too, and until they can prove that their way of living is on a higher moral standard than anybody else's, they should reserve judgement on other creeds and castes and countries.'' (Ibid, pp. 202-203).

(49) ''Two other sovereigns, Hawansa and Elmonda, had come, of their own accord, to visit Muhammad صلی اللہ علیہ وآلہ وسلم, and embrace Islam at his feet. Such success is easily accounted for by the fact that in Muhammad صلی اللہ علیہ وآلہ وسلم was to be found united, not only great elevation of character and a mighty power of the sword, but also a rich persuasive eloquence, so that words falling from his lips having all the force of inspiration, made the deepest impression upon the imagination of the Arabs, and being repeated from mouth to mouth, reached the remotest parts.'' **(''Apology for Muhammad صلی اللہ علیہ وآلہ وسلم and the Koran'', by John Davenport, p. 41 - 1882 edn.)**

(50) ''He is the last great man who imposed enthusiasm for an idea upon countless numbers of his fellow-creatures, so that whole tribes fought and died at his bidding, and at the command of God through him..... It is no small tribute to his singleness of mind and lofty character that in the ''dreary intercourse of daily life,'' lived in that

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primitive, communal fashion, which admits of no illusions and scarcely any secrets, he retained by the force of personality the reverence of the faithful, and even in the hour of defeat and negation remained their leader and lord — the symbol, in fact, of their loyalty to Allah, and their supreme belief in his guidance and care." ("Mahomet" by G. M. Draycott, p. 9, 96 — 1916 edn.)

(51) "From the stand point of physical and moral purity, Muhammad صلی اللہ علیہ وآلہ وسلم was in every sense Essence. Not only, therefore, was cleanliness of the body an absolute essential, but cleanliness of mind. Filthy immoral actions and depravities that he knew existed, unjust violence and iniquities, whether openly done or in concealment, were condemned and forbidden in seething terms as a violation of God's express command." ("Islam" by A. G. Leonard, p. 83 — 1909 edn.)

(52) "Again, the common European and Christian criticism that Muhammad (S.A.W.) was a sensualist..... fades away when examined in the light of the standards of Muhammad's time..... His contemporaries thought none the less of him for the multiplicity of his marital relations; to them it would be no more than what was befitting a man of his political power..... In general, then, there was nothing in Muhammad's marital relationships which his contemporaries regarded as incompatible with his Prophethood". ("Muhammad at Madinah", by W. Montgomery Watt, pp. 329 - 333).

He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feelings. ***'He is more modest than a virgin behind her curtain'***, it was said of him. He was most indulgent to his inferiors, and would never allow his little page to be scolded whatever he did. 'Ten years', said Anas, his servant, 'was I about the Prophet and he never said as much as "Uff" to me". He was very affectionate to his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of in conversation was, 'What has come to him? May his forehead become darkened with mud'! When asked to curse someone he replied, 'I have not been sent to curse, but to be a mercy to mankind'. 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself', relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other had turned.

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"He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, 'I have never seen his like either before or after'. He was of great taciturnity, but when he spoke it was with emphasis and deliberation and no one could forget what he said.

"He lived with his wives in a row of humble cottages, separated from one another by palm-branches, cemented together with mud. He would kindle the fire, sweep the floor, and milk the goats himself. The little food he had was always shared with those who dropped in to partake of it. Indeed, outside the Prophet's house was a bench or a gallery, on which were always found a number of poor who lived entirely upon his generosity, and were hence called 'the people of the bench'. His ordinary food was dates and water, or barley bread, milk and honey were luxuries of which he was fond, but which he rarely allowed himself. The fare of the desert seemed most congenial to him, even when he was sovereign of Arabia.

"There is something so tender and womanly, and withal so heroic, about the man, that one is in peril of finding the judgement unconsciously blinded by the feeling of reverence, and well-nigh love, that such a nature inspire. He who, standing alone, braved for years the hatred of his people, in the same who was never the first withdraw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a simle from his wonderful eyes and kind word for them, sounding all the kinder in that sweet-toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, all tend to melt criticism into admiration. **["The Speeches and Table Talk of Prophet Muhammad (S.A.W.)" by Stanley Lane-Poole, in Introduction at pp. 27-30, (London 1882-edn.)]**

(53) "He was an enthusiast in that noblest sense when enthusiasm becomes that salt of the earth, the one thing that keeps men from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworth cause, or falls upon barren ground and bears no fruit. So was it not with Muhammad صلی اللہ علیہ وآلہ وسلم. He was an enthusiast when enthusiasm was the one thing needed to set the world aflame and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making on great truth their very life-spring. He was the messenger of the one God, and never to his life's end did he forget who he was or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office together with a most sweet humility....."

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"واذاسمعوا ما انزل الى الرسول ترى اعينهم تفيض من الدمع مما عرفوامن الحق"(القرآن)

"When they listen to that which hath been revealed unto the messenger, thou seest their eyes overflow with tears because of their recognition of Truth."

(Al-Qur'an)

PART-IV

ISLAM OUR CHOICE

By

Mian Mohammad Imran-ul-Haq

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SIR ABDULLAH ARCHIBALD HAMILTON[1]
(England)
Statesman and Baronet

Since arriving at an age of discretion, the beauty and the simple purity of Islam have always appealed to me, I could never, though born and brought up as a Christian, believe in the dogmatic aspect of the Church, and have always placed reason and commonsense above blind faith.

As the time progressed, I wished to be at peace with my Creator and I found that both the Church of Rome and the Church of England were of no real use to me.

In becoming a Muslim I have merely observed the distaste of my conscience, and have since felt a better and a truer man.

There is no religion that is so maligned by the ignorant and the biased as Islam; yet if people only knew, it is the religion of strong for the weak, the rich for the poor. Humanity is divided into three classes. First, those on whom God has, out of His bounty, bestowed possession and wealth; secondly, those who have to work to earn their living; and lastly, the great army of the unemployed, or those who have fallen by the wayside through no fault of their own.

Again Islam recognizes genius and individuality. It is constructive and not destructive.

Islam strictly forbids its adherents to gamble or to indulge in any games of chance. It prohibits all alcoholic drinks and interdicts usury, which alone has caused enough sorrow and suffering to mankind. Thus, in Islam, none can take a mean advantage of another who is less fortunate.

We neither believe in fatalism nor in predestination, but only in pre-measurement; that is to say the fixity of the laws and the intelligence to follow them.

To us, Faith without Action is a dead-letter; for in itself it is insufficient unless we live up to it. We believe in our own personal

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1 Sir ABDULLAH ARCHIBALD HAMILTON Bart, formerly Sir Charles Edward Archibald Watkins Hamiliton, embraced Islam on 20th December, 1923. A well-known English statesman, fifth baronet of the first (1776) and third baronet of the second creation (1819). Sir Abdullah was born on 10th December 1876. He was a Lieutenant in the Royal Corp; and was also the President of the Selsy Conservative Association.

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accountability for our action in this life and the Hereafter. We must carry our own cross and none can atone for another's sin.

Islam teaches the inherent sinlessness of man. It teaches that man and woman come from the same essence, possess the same soul, and are equipped with equal capabilities for intellectual, spiritual and moral attainment.

I do not think I need say much about the Universal Brother-hood of man in Islam. It is a recognized fact. Lord and vassal, rich and poor, are all alike. I have always found that my brother Muslims have been the soul of honour treated me justly, as a man and a brother, and have extended to me the greatest hospitality, and I have always felt at home with them.

In conclusion, I would like to say that whereas Islam guides humanity in the daily workday life, the present-day so-called Christianity, indirectly in theory and invariably in practice, teaches its followers, it would seem, to pray to God on Sundays and to pray on His creatures for the rest of the week.

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MUHAMMAD ALEXANDER RUSSEL WEBB[2]

(U.S.A.)

Diplomat, Author and Journalist

I have been requested to tell you why I, an American, born in a country which is nominally Christian, and reared under the drippings, or more properly perhaps the drivelling, of an orthodox Presbyterian pulpit, came to adopt the faith of Islam as my guide in life. I might reply promptly and truthfully that I adopted this religion because I found, after protracted study, that it was the best and only system adopted to the spiritual needs of humanity. And here let me say that I was not born as some boys seem to be, with a fervently religious strain in my character. When I reached the age of 20, and became practically my own master, I was so tired of the restrain and dullness of the Church, that I wandered away from it and never returned to it..... Fortunately I was of an enquiring turn of mind — I wanted a reason for everything, and I found that neither laymen nor clergy could give me any rational explasm and monads, and yet not one of them could tell me what mysterious or that they were beyond my comprehension. About eleven years ago I became interested in the study of Oriental religions..... I saw Mill and Locke, Kant, Hegel, Fichte, Huxley, and many other more or less learned writers discoursing with a great show of wisdom concerning protoplasm and monads and yet not one of them could tell me what the soul was or what became of it after death..... I have spoken so much of myself in order to show you that my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but that it was born of earnest, honest, persistent, unprejudiced study and investigation and an intense desire to know the truth.

The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It reaches universal fraternity, universal love, and universal benevolence, and requires purity of mind, purity of action, purity of speech and perfect physical cleanliness. It, beyond doubt, is the simplest and most elevating form of religion known to man.

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2 MUHAMMAD ALEXANDER RUSSEL WEBB was born in 1846 at Hudson, Columbia country, New York, Educated at Hudson and New York he became an essayist and a short-story writer. He took to journalism and became the editor of St. Joseph Gazette and of Missouri Republican. In 1887 he was appointed United States Consul at Manila, Phillipines. It was during this assignment that he studied Islam and joined its fold. After becoming Muslim he extensively toured the world of Islam and devoted the rest of his life to missionary work. He also became the head of the Islamic Propaganda Mission

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ALI SELMAN BENOIST

(France)

Doctor of Medicine

As a Doctor of Medicine, and a descendant of a French Catholic family, the very choice of my profession has given me a solid scientific culture which had prepared me very little for a mystic life. Not that I did believe in God, but that the dogmas and rites of Christianity in general and of Catholicism in particular never permitted me to feel His presence. Thus my unitary sentiment for God forbade my accepting the dogma of the Trinity, and consequently of the Divinity of Jesus Christ.

Without yet knowing Islam, I was already believing in the first part of the *Kalima, La'ilaha illal-Lah* (There is but One God), and in these verses of the Qur'an.

So, it was first of all for metaphysical reasons that I adhered to Islam. **Other reasons, too, prompted me to do that. For instance, my refusal to accept Catholic priests, who, more or less, claim to possess on behalf of God the power of forgiving the sins of men. Further, I could never admit the Catholic rite of communion, by means of the host (or holy bread), representing the body of Jesus Christ, a rite which seems to me to belong to totemistic practices of primitive peoples, where the body of the ancestral totem, the taboo of the living ones, had to be consumed after his death, in order better to assimilate his personality. Another point which moved me away from Christianity was the absolute silence which it maintains regarding bodily cleanliness, particularly before prayers, which has always seemed to me to be an outrage against God. For if He has given us a soul He has also given us a body, then we have no right to neglect. The same silence could be observed, and this time mixed with hostility with regard to the physiological life of the human being, whereas on this point Islam seemed to me to be the only religion in accord with human nature.**

The essential and definite element of my conversion to Islam was the Qur'an, I began to study it, before my conversion, with the critical spirit of a Western intellectual, and I owe much to the magnificent work of Mr. Malek Bennabi, entitled Le Phenomene Coranique, which convinced me of its being divinely revealed. **There are certain verses of this book, the Qur'an, revealed more than thirteen centuries ago, which teach exactly the same notions as the most modern scientific**

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in U.S.A. Mr. Webb died on 1st October, 1961.

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researches do. This definitely converted me and converted me to the second part of the *Kalima*, *''Muhammad al-Rasul'al-Lah'* (Muhammad is the Messenger of Allah).

This was my reason for presenting myself on 20th February, 1953 at the Mosque in Paris, where I declared my faith in Islam as was registered there as a Muslim by the Mufti of the Paris Mosque, and was given the Islamic name of 'Ali Selman'.

I am very happy in my new faith, and proclaim once again:

''I bear witness that there is but one Allah, and I bear witness that Muhammad (S.A.W.) is Allah's servant and Messenger.''

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MUHAMMAD AMAN HOBOHM

(Germany)

Diplomat, Missionary and Social Worker

Why Do Westerners embrace Islam? There are various reasons for it. In the first place, truth always has its force. The basic tenets of Islam are so rational, so natural and so appealing that an honest truth-seeker cannot help being impressed by them. To take, for example, the belief in monotheism. How it raises the dignity of man and how it frees us from the grip of superstition! How naturally it leads to the equality of men, for all have been created by the same God and all are servants of the same Lord. For the Germans, in particular, the belief in God is a source of inspiration, a source of fearless courage and a source of the feeling of security. Then the idea of a life after death turns the tables. **Life in this world remains no more the main objective, and great part of human energy is devoted to the betterment of the Hereafter. The faith in the Day of Judgement automatically spurs a man to give up misdeeds, for good deeds alone can ensure eternal salvation, although the wrong deeds may prosper here for a limited period. The belief that none can escape the consequences of the judgement of a Just, Impartial and Omniscient Lord makes one think twice before one does anything wrong and surely this internal check is more effective than the most efficient policy in the world.**

Another thing that attracts foreigners to Islam is its emphasis on tolerance. Then the daily prayers teach one punctuality and the one month of fasting enables one to exercise self-control over oneself and without doubt punctuality and self-discipline are two of the most important attributes of a good man and a great man.

Now comes the real achievement of Islam. It is the only ideology which has succeeded in instilling in its followers the spirit of observing the ethical and moral limitations without external compulsion. For a Muslim knows that, wherever he is, he is being observed by God. **This belief keeps him away from sin. As man is naturally inclined towards goodness, Islam also offers peace of mind and heart — and this is what is totally absent from the Western society of today.**

I have lived under different systems of life and have had the opportunity of studying various ideologies, but have come to the conclusion that none is as perfect as Islam.

Communism has its attractions, so have secular democracy and Nazism. But none has got a complete code of a noble life. Only Islam has it, and that is why good men embrace it.

Islam is not theoretical; it is practical. Islam is not a departmental affair; it means complete submission to the will of God.

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AYESHA BRIDGET HONEY[3]

(England)

FORM CHRISTIANITY TO ISLAM

(An interview with the learned Miss Ayesha Bridget Honey)

Q. When did you embrace Islam and what was your age at that time?

Ans: Three and a half years back Allah illuminated me with the light of Islam. At that time I was 21 years old.

Q. Please tell us how you came to embrace Islam?

Ans: The family in which I was born and grew up was, from the religious point of view, no different from the generality of British homes. My mother is a Christian but she doesn't practise religious worship and rituals. My father however did not believe in any religion. In my childhood I studied at a religious school and learned the subjects which are taught in English Church schools. Our usual conversation was never even remotely concerned with religion. I don't remember any day of my childhood when I heard the name of God in my home.

While studying at the Church school I was not satisfied with some of the basic beliefs of Christianity especially the concept of Trinity and the belief in atonement that God or Jesus had ransomed the people and by accepting the cross had atoned for all their sins. I heard many discussions and arguments about these beliefs but whatever I heard seemed to me only one side of the reality while I wanted to know fully. My school was a Christian school but I left it as an unbeliever.

I was infatuated with philosophy and my desire to know the truth was intense. When at the age of 15, I read the book Taoteh Ching which is a collection of early writings about Chinese philosophy of Tao, I was influenced by its thought. Then when I found some introductory information about Buddhism I decided to go into the depths of both these philosophical belief, I decided to learn Chinese and to go to China myself but this was no easy task for a 15 years old girl with no money or means. So when I was 17 years old I went to Canada where, work-in, for 2 years, I collected enough

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3 Ayesha Bridget Honey is an English convert to Islam. Her interview was originally published in the Journal, "Hadarat Al-Islam."

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money to continue my education. My programme was to get the secondary school degree so that I could get admission in a university to learn the Chinese language.

In Canada I came to know Hindu philosophy and read the holy books of Indus. The three beliefs, that is: Taoteh, Buddhism and Hinduism which I knew by now possessed beauty, profundity and exaltation but none of them could satisfy my mind or my feelings. In this vast universe and in daily life where people live together these faiths totally failed to reach any stability or balance. They completely neglect some one aspect. The founder of the Tao philosophy wandered in remote corners of the world as a mystic and an ascetic. In search of truth Buddha left his wife and family. The books of the Hindus are basically ethical but are all human ideas of collective life in society only baseless hallucination? This question bewildered me. I could not believe in any of these faiths. After all what could I believe in? What is the purpose of life? Is it only a chance, an accident as some people say? The tension and restlessness grew and I could not sleep nights.

In this way my success in the Secondary Examination and admission in London University to learn Chinese became meaningless for me. It is true that I fulfilled my desire to learn Chinese but the truth I had been searching for seemed still far away.

After joining the university I got the chance to be introduced to Muslims. Before that I had neither read nor heard anything about Islam. *In fact like other people in the West I also harboured prejudices and misunderstandings about it.* But here in the university, Muslim students explained their basic beliefs to me calmly and in a very nice manner. They answered all my objections and gave me some books to read. In the beginning I just skipped over the pages of these books when I had nothing to do. I only considered them a source of amusement and derision. But when I actually read parts of these books, they slowly reduced my suspicions about Islam.

Then I started reading those books carefully. Their style of presentation and the freshness of explanation and commentary surprised me. I was extremely impressed by the logic and argument with which their concepts of the Creator and the created and life after death were put forward.

After that these Muslim students gave me an English translation of the Qur'an. However hard I try I cannot fully estimate the

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impression the Qur'an left on my heart. Before I finished the third Surah I had prostrated myself before the Creator of the universe. This was my first *Salat (namaz)* and *since that time by* the grace of Allah I am a Muslim. I accepted Islam hardly three months after I came to know about it. So I did not know anything more than basic concepts. After that started a lengthy process of question which I asked my Muslim brothers and argued with them over the details and sections of these questions.

I am often asked about the main reasons which made me accept Islam. It is difficult for me to give satisfactory answer to this because the example of Islam — as a European Muslim has put it — is like that of a complete and perfect geometrical pattern whose every part completes its other parts and its real beauty lies in the harmony and cohesion of these parts and it is this characteristic of Islam which has a profound influence on human beings. Seen from a distance Islam's deep insight into the generality of things, motives, deeds, its explanations about the Muslim government will amaze you and if you look at its details you find it an incomparably guide for social life based as it is on straight-forward and true ethical values. A Muslim takes the name of Allah whenever he does anything. **And when he remembers Allah, he examines his own self and in this he tries to reach a high standard. In this way the gulf between daily life of the world and the demands of religion is bridged and both sides become proportionate, evenly balance and essential for each other.**

Q. After you accepted Islam what was the reaction of your family and your friends?

Ans:- My parents did not pay much attention to my conversion to Islam. First they thought this was only a hobby horse of mine, somewhat liked my desire to learn Chinese. Soon the enthusiasm would subside and as time passed the incident would be forgotten. But when time passed and proved them to be wrong and my faith fructified to the extent that it was not limited to my thinking but extended itself to my habits and influenced and changed my way of life, then they started expressing their regrets. I caused them annoyance by abstaining from wine and pork. They disliked seeing me enveloped my head covering *(dopatta)* and everywhere keeping it on my head. Actually I am convinced they were more concerned about what other people would say. They were not very concerned about faith and belief. However my English friends were different. They had the ability to argue and debate and they were ready to accept anything proved rationally. When I discussed Islamic

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thought and its principles of social life they admitted its wisdom.

I remember once there was an argument with some friends about polygamy and the limits Islam has imposed on it. I compared it with the principles put forward by western civilization and they all agreed that polygamy limited by Islamic regulations is the best solution for married life.

Q. Did you face any difficulty or embarrassment after you accepted Islam?

Ans:- People who have little ability to think are usually full of bigotry against Islam. They often make fun of Muslims. Even if they do not make fun of Muslims in front of them they deride them behind their backs. On the other hand they never tangle with the irreligious and the unbelievers. They in fact respect them for their so called ''free thought'' but Islam and Muslims irritate them. In spite of this I did not meet with any difficulties worth mentioning. The reason for this was that I was a student of the University's Oriental and African Studies Institute and the people I met knew something of religions and beliefs. However I am aware of what many other Muslims have to endure.

Q. After accepting Islam to what extent did you acquire knowledge?

Ans:- My study of Islam is limited to the books which reached me. I also learned a lot by questioning Muslim scholars, I also gained a lot by arguing with Muslims of various areas. Last year I learned about Islamic thought and western philosophy from a Sudanese student. This student held a meeting every week in which 10 persons used to be present. Our method in this meeting was that we read important English translations of the Qur'an and compared with the original Arabic Qur'an to determine the nearest possible meaning of each verse. Then in light of various commentries, especially Tabari's Tafsir we discussed the verse according to our own understanding. I am sorry to say that after the departure of our Sudanese brother there is no one in London who has such knowledge or the enthusiasms to carry on the work with the same constancy.

Q. Do you think Islam can influence modern civilization in any way? Please tell us in which way?

Ans:- Today the western world is living in darkness. There is not even the slightest light of hope to show the way for the deliverance of the soul and the self. Any person who is aware of the actual state of

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European societies can see this universal restlessness and worry which is hidden behind the false glare of progress and material excellence. Now people are searching for a way out of their difficulties but they can see no way out. Their search is fruitless. There is only one choice before them and that is to go on advancing towards the hell of destruction and disaster. The beautiful harmony between the demands of the body and the needs of the soul which Islam presents has strong attraction for the West today. Islam can show modern civilization the way which leads to the real success and salvation. It could give Western man understand of the real purpose of life and persuade him to struggle for the pleasure of Allah. This would also ensure his success hereafter. May Allah grant us success in this life and the next.

Q. In your opinion what is the method of propagating and spreading Islam?

Ans:- Before worrying about spreading Islam it is necessary that in our life and needs we should attain the standard which this faith demands of us.

It is thought that if we become missionaries of Islam then we need not worry about anything else. It is necessary for us to know Islam fully and only then to become its missionaries so that we may be able to answer all questions and objections. No doubt the presence of certain books about Islam is useful in spreading its invitation. If we give a book to a non-Muslim he pays it more attention than he gives to debate or argument. But unfortunately there are very few good books on Islam in English. I would again stress the importance of a living example. Hence it is essential for us that we make ourselves the exemplary human beings the Qur'an wants us to be.

Q. What are the special difficulties of British Muslims?

Ans:- Where entire British families become Muslim they achieve the Islamic social life and live in peace. But when an unmarried boy or girl or a married man or woman singly accepts Islam they have to face difficulties. They have a constant feeling that British society and its general atmosphere is not their own. As they are not in an Islamic society they face hardships in saying their prayers and keeping fasts in time. The Islamic families are fulfilling their responsibilities in this respect. We also need teachers who should be examples of Islamic culture and should be able to help new Muslims in understanding the Qur'an. Many new Muslims want to understand the Qur'an properly but they have no means of doing

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this. I feel sorry while saying this that the Islamic cultural centre in London is not doing anything about this. This work depends only on students who do not have much time owing to their studies.

It is also necessary to mention the youths adoration of the West's false neggets. They have been deceived by its blindingglare and are unaware of its artificiality. Here I would also like to express my liking for the strong family bonds and the clean social life. If we compare it with the West's social life it is comparatively at ethical heights. If there were Islamic social life in the real sense how excellent it would be!

O Allah make us true Muslims according to the demands of Islam.

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MUHAMMAD ASAD[4]

(Austria)

(Statesman, Journalist and Author)

In 1922, I left my native country, Austria, to travel through Africa and Asia as a Special Correspondent to some of the leading Continental newspapers, and spent from that year onward nearly the whole of my time in the Islam East. My interest in the nations with which I came into contact was in the beginning that of an outsider only. I saw before me a social order and an outlook on life fundamentally different from the European; and from the very first there grew in me a sympathy for the more tranquil-I should rather say: more human — conception of life, as compared with the hasty, mechanised mode of living in Europe. This sympathy gradually led me to an investigation of the reasons for such a difference, and I became interested in the religious teachings of the Muslims. At the time in question, that interest was not strong enough to draw me into the fold of Islam, but it opened to me a new vista of a progressive human society, organised with a minimum of internal conflicts and a maximum of real brotherly feeling. The reality, however, of present-day Muslim life appeared to be very far from the ideal possibilities given in the religious teachings of Islam. Whatever, in Islam, had been progress and movement had turned among the Muslims, into indolence and stagnation; whatever there had been of generosity and readiness for self-sacrifice had become, among the present-day Muslims, perverted into narrow mindedness and love of an easy life.

Prompted by this discovery and puzzled by the obvious incogruency between Once and New, I tried to approach the problem before me from a more intimate point of view: that is, I tried to imagine myself as being within the circle of Islam. It was a purely intellectual

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4 MUHAMMAD ASAD, Leopold Weiss, was born in Livow, Austria (later Poland) in 1900, and at the age of 22 made his visit to the Middle East. He later became an outstanding foreign correspondent for the Frankturtar Zeitung, and after his conversion to Islam travelled and worked throughout the Muslim world from North Africa to as far as East and Afghanistan. After years of devoted study he became one of the leading Muslim scholars of our age. After the establishment of Pakistan, he was appointed the Director of the Department of Islamic Reconstruction, West Punjab and later on became Pakistan's Alternate Representative at the United Nations. Muhammad Asad's two important books are: Islam at the Crossroads and Road to Mecca. He also produced a monthly journal Arafat. At present he is working upon an English translation of the Holy Qur'an.
These books are available from Federation of Students Islamic Society (FOSIS) 38, Napesbury Road, London N.W. 24 J.D. or Islamic Book Shop 148 Leverpool Road, London.

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experiment: and it revealed to me, within a very short time the right solution. I realised that the one and only reason for the social and cultural decay of the Muslims consisted in the fact that they had gradually ceased to follow the teachings of Islam in spirit. Islam was still there; but it was a body without soul. The very element which once had stood for the strength of the Muslim world was now responsible for its weakness: Islamic society had been built, from the very outset, on religious foundations alone, and the weakening of the foundations has necessarily weakened the cultural structure — and possibly might cause its ultimate disappearance.

The more I understood how concrete and how immensely practical the teachings of Islam are, the more eager became my questioning as to why the Muslims had abandoned their full application to real life. I discussed this problem with many thinking Muslims in almost all the countries between the Lybian Desert and the Pamirs, between the Bosphorus and the Arabian Sea. **It almost became an obsession which ultimately over-shadowed all my other intellectual interests in the world of Islam. The questioning steadily grew in emphasis — until I, a non-Muslim, talked to Muslims as if I were to defend Islam from their negligence and indolence. The progress was imperceptible to me, until one day — it was in autumn 1925, in the mountains of Afghanistan — a young provincial Governor said to me: "But you are a Muslim, only you don't know it yourself." I was struck by these words and remained silent. But when I came back to Europe once again in 1926, I saw that the only logical consequence of my attitude was to embrace Islam.**

So much about the circumstances of my becoming a Muslim. Since then I was asked, time and again: "Why did you embrace Islam? What was it that attracted you particularly?" — and I must confess: **I don't know of any satisfactory answer. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent structure of moral teaching and practical life programme. I could not say, even now, which aspect of it appeals to me more than any other. Islam appears to me like a perfect work of architecture. All its parts are harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking, with the result of an absolute balance and solid composure. Probably this feeling that everything in the teachings and postulates of Islam is "in its proper place", has created the strongest impression on me. There might have been, along with it, other impressions also which today it is difficult for me to analyse. After all, it was a matter of love; and love is composed of many things; of our desires and our loneliness, of our**

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high aims and our shortcomings, of our strength and our weakness. So it was in my case, Islam came over me like a robber who enters a house by night; but, unlike a robber, it entered to remain for good.

Ever since then I endeavoured to learn as much as I could about Islam. I studied the Qur'an and the Traditions of the Prophet (peace and blessings be upon him); I studied the language of Islam and its history, and a good deal of what has been written about it and against it. I spent over five years in the Hijaz and Najd, mostly in al-Madinah, so that I might experience something of the original surroundings in which this religion was preached by the Arabian Prophet. As the Hijaz is the meeting centre of Muslims from many countries, I was able to compare most of the different religious and social views prevalent in the Islamic world in our days. **Those studies and comparisons created in me the firm conviction that Islam, as a spiritual and social phenomenon, is still in spite of all the drawbacks caused by the deficiencies of the Muslims, by far the greatest driving force mankind has ever experienced; and all my interest became, since then, centered around the problem of its regeneration.**

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COL. DONALD S. ROCKWELL

(U.S.A)

Poet, Critic and Author

The simplicity of Islam, the powerful appeal and the compelling atmosphere of its Mosque, the earnestness of its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayer — these factors attracted me from the first. But after I had determined to become a follower of Islam, I found many deeper reasons for confirming my decision. The mellow concept of life — fruit of the Prophet's combined course of action and contemplation — the wise counsel, the admonitions to charity and mercy, the broad humanitarianism, the pioneer declaration of woman's property rights — these and other factors of the teachings of the Man of Mecca were to me among the most obvious evidence of a practical religion so tersely and so aptly epitomised in the cryptic words of Muhammad (S.A.W.), 'Trust in God and tie your camel.' He gave us a religious system of normal action, not blind faith in the protection of an unseen force in spite of our own neglect, but confidence but confidence that if we do all things rightly and to the best of our ability, we may trust what comes as the Will of God.

The broadminded tolerance of Islam for other religions recommends it to all lovers of liberty. Muhammad (S.A.W.) admonished his followers to treat well the believers in the Old and New Testaments; and Abraham, Moses and Jesus are acknowledged as Prophets of the One God. Surely this is generous and far in advance of the attitude of other religions.

The total freedom [from] idolatry..... is a sign of the salubrious strength and purity of the Muslim faith.

The *original teachings of the Prophet* of God have not been engulfed in the maze of changes and additions of doctrinarians. The Qur'an remains as it came to the corrupt polytheistic people of Muhammad's time, changeless as the holy heart of Islam itself.

***Moderation and temperance* in all things, the key-notes of Islam, won my unqualified approbation. The health of his people was cherished by the Prophet, who enjoined them to observe strict cleanliness and specified fasts and to subordinate carnal appetites..... when I stood in the inspiring Mosques of Istanbul, Damascus, Jerusalem, Cairo, Algiers, Tangier, Fez and other cities, I was conscious of a powerful reaction the potent uplift of Islam's simple**

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appeal to the sense of higher things unaided by elaborate trappings, ornamentations, figures, pictures, music and ceremonial ritual. The Mosque is a place of quiet contemplation and self-effacement in the greater reality of the One God. •

The *democracy of Islam* has always appealed to me. Potentate and pauper have the same rights on the floor of the Mosque, on their knees in humble worship. There are no rented pews nor special reserved seats.

The Muslim accepts *no man as a mediator* between himself and his God. He goes direct to the invisible source of creation and life, God, without reliance on saving formula of repentance of sins and belief in the power of a teacher to afford him salvation.

The *universal brotherhood of Islam*, regardless of race, politics, colour or country, has been brought home to me most keenly many times in my life and this is another feature which drew me towards the Faith.

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STATESMAN & DIPLOMAT

AL-HAJ LORD HEADLEY AL-FAROOQ[5]

(England)

(Peer, Author and Statesman)

It is possible some of my friends may imagine that I have been influenced by Mahomedans; but this is not the cause, for my present convictions are solely the outcome of many years of thought. My actual conversations with educated Muslims on the subject of religion only commenced a few weeks ago, and need I say that I am overjoyed to find that all my theories and conclusions are entirely in accord with Islam.

Conversion, according to the Koran, should come out of free choice and spontaneous judgement, and never be attained by means of compulsion. Jesus meant the same thing when he said to his disciples: "And whosoever shall not receive you nor hear you, when ye depart there..... (St. Mark, vi, 2)

I have known very many instances of zealous Protestants who have thought it their duty to visit Roman Catholic homes in order to mark 'converts' of the inmates. Such irritating and unneghbourly conduct is, of course, very obnoxious, and has invariably led to much ill-feeling-stirring up strife and tending to bring relion into contempt. **I am sorry to think that Christian missionaries have also tried these methods with their Muslim brethren; though, I am at a loss to conceive, why should they try to convert those who are already better Christians than they are themselves? I say 'better Christians' advisedly, because charity, tolerance and broad-mindedness in the Muslim faith come nearer to what Christ himself taught than do the somewhat narrow tenets of the various Christian Churches..**

To take one example: the Athanasian Creed, which treats the Trinity in a very confusing manner. In this Creed, which is very

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5 Lord Headley al-Farooq (Rt. Hon. Sir Rowland George Allanson) was born in the 1855 A.D. and was a leading British peer, statesman and author. Educated in Cambridge, he became a peer in 1877, served in the army as a captain and later on as Lieut. Colonel in 4 Battalion of North Minister Fusiliers. Although an engineer by protession he had wide literary tastes. One time he was the editor of the "Salisbury Journal." He was also the author of several books most well known amongst them being: A Western Awakening to Islam. Lord Headley embraced Islam on 16th November 1918, and adopted the Muslim name of Shaikh Rahmatullah al-Farooq. He was a widely travelled man and he visited India in 1928.

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important and deals conclusively with one of the fundamental tenets of the 'Churches', it is laid down most clearly that it represents the Catholic faith, and that if we do not believe it we shall punish everlastingly. Then we are told that we must think of the Trinity if we want to be saved. In other words that the idea is of a God whom we in one breath hail as merciful and almighty and in the very next breath whom we accuse of injustice and cruelty, qualities which we would attribute to the most blood-thirsty human tyrant. As if God, Who is before all and above all, would be in any way influenced by what a poor mortal "thinks of the Trinity".

Here is other instance of want of charity, I received a letter — it was of my leaning towards Islam — in which the writer told me that if I did not behave in the Divinity of Christ I could not be saved. The question of the Divinity of Christ never seemed to me nearly so important as that other question. 'Did he give God's message to mankind?" Now if I had any doubt about this letter point it would worry me a great deal, but thank God. I have no doubts, and I hope that my faith in Christ and his inspired teachings is as firm as that of any other Muslim or Christian. As I have often said before, Islam and Christianity as taught by Christ himself, are sister religions, only held apart by dogmas and technicalities which might very well be dispensed with.

In the present day men are prone to become atheists when asked to subscribe to dogmatic and intolerant beliefs, and there is doubtless a craving for a religion appealing to the intelligence as well as to the sentiments. There may have been some cases, but I very much doubt it.

There are thousands of men — and women, too, I believe — who are at heart Muslims but convention, fear of adverse comments, and desire to avoid any worry or change, conspire to keep them from openly admitting the fact. I have taken the step, though I am quite aware that many friends and relatives now look upon me as a lost soul and past praying for. And yet I am just the same in my beliefs as I was twenty years ago; it is the outspoken utterance which has lost me their good opinion.

Having briefly given some of the reasons for adopting the teachings of Islam, and having explained that I consider myself by that very act a far better Christian than I was before, I can only hope that others will follow the example — which I honestly believe is a good one — which will bring happens to any one looking upon the step as one in advance rather one any way hostile to true Christianity.

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FATIMA HEEREN

(West Germany)

Why I Embraced Islam?

Shortly after I was born in 1934 it became a "fashion" in Germany to quit membership of the Church — Catholic or Protestant — and become "gottglaubig" which means believing in God but actually signifies rather the contrary. In fact when I was about seven years old an elder girl told me that there was no God at all and as she seemed to me quite an authentic person and I had just learned that also Santa Claus is only an invention for children, turned all my interest towards this world. Yet the world at that time was far from being easily understandable for young people. There were bombs, day after day, there was father who could come only now and then for just one day and mother who knitted gloves and socks for "our poor soldiers," there was a big house in the neighbourhood which was turned into a hospital for the wounded. When the war was over there were strange people who took away our house and American. war-films started coming in which melted my heart. I was unable to judge who was right and who was wrong and everything looked cruel and senseless to me — there were a thousand 'whys' to which nobody could give a satisfactory answer. **I started to be on the outlook for God yet hard though I tried I could neither find Him in Catholicism nor Protestantism nor with Jehova's witnesses. The road nearer to God in these religions was barred for me through the fact that all of them had doctrines in which to believe I found impossible and injunctions to follow which strictly seemed to me impracticable. And how could I accept a faith in which I new from the very outset that I would be tortured by self-accusation for my own imperfection?**

It is still a miracle for me that of all girls I was the one to meet a young European who had already embraced Islam seven years before. The very first time we met I happened to enquire about his religion and when I learned that it was Islam I asked him to tell me more about it. I was a great sceptic at that time due to the disappointments I had had with other religions, yet when he explained to me the meaning of the word Muslim i.e. one who out of free will surrenders himself to God's Commandments, something started waking up within me. Then he went on to explain to me that all men, animals, plants and everything else in this universe is already Muslim compulsorily because they would destroy themselves if they would not follow God's laws in matters such as eating, drinking, procreation and so on. Man alone, so he said, is in a position to accept Islam also spiritually, apart from the material sphere where he practically

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does not have a free choice but has to follow his in born urges as animals and plants.

It was the wonderful logic, the pure commonsense in all Islamic teachings which attracted me so much, in the first few fundamental doctrines about which I learned as much as in the books I read in the following years small though the stock of unbiased Islamic literature in German language is. Apart from the help of the young Muslim he now is my husband — who never got tired of explaining things to me and answering all my questions. Muhammad Asad's book "The Road to Mecca" made me understand the deep meaning behind all Islamic Injunctions and thus helped me most while I was on my way to become a Muslima.

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DR. HAMID MARCUS[6]

(Germany)

Scientist, Author and Journalist

As a child I had felt an inner urge to learn all I could about Islam, and I had carefully studied an old Qur'an translation which I had found in the library of my home town and which dated back to 1750. It was the edition from which Goethe also drew his knowledge of Islam. At that time I had been deeply struck by the absolutely rationalistic and at the same time imposing composition of the Islamic teachings. I had also been very much impressed by the gigantic spiritual revolution which they evoked in the Islamic nations of that time. Later, in Berlin, I had the opportunity of working together with Muslim and listening to the enthusiastic and inspiring commentaries which the founder of the first German Muslim Mission at Berlin and builder of the Berlin Mosque, gave on the Holy Qur'an. After years of active co-operation with this outstanding personality and his spiritual exertions, I embraced Islam, Islam supplemented my own ideas by some of the most ingenious conceptions of mankind ever thought of. **The belief in God is something sacred to the religion of Islam. But it does not proclaim dogmas which are incompatible with modern science. Therefore, there are no conflicts between belief on the one hand and science on the other. This fact is naturally a unique and enormous advantage for a man who participated to the best of his ability in scientific research. The second advantage is that the religion of Islam is not an idealistic teaching which runs along blindly beside life as it is, but it preaches a system which actually influences the life of a human being..... the laws of Islam are not compulsory regulations which restrict personal freedom, but directions and guides which enable a well-contrived freedom.**

Throughout the years I have noticed time and again with deepest satisfaction that Islam holds the golden mean between individualism and socialism, between which it forms a connecting link. As it is unbiased and tolerant, it always appreciates the good, wherever it may happen to come across it.

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6 Dr. HAMID MARCUS was also the editor of Moslemische: Revue, Berlin.

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THOMAS IRGING

(Canada)

(Professor and Islamic Scholar)

In approaching an account of my conversion to Islam, it would be as well to relate my personal experiences, both before and after coming into contact with its ideals. This is not so much to tell as story in itself as to show how the thought of thousands of other young Canadians and Americans is evolving and the opportunity that awaits an effective Islamic propaganda.

I can remember thrilling as a very small child to the Christian interpretation of Jesus's life, but yet I cannot say that I was ever truly Christian of my own conviction. Instead of absorbing the pretty Biblical tales, I began wondering why so many in the world were "heathen", why Jews and Christians differed on the same Bible, why the unbelievers were damned when the fault was not theirs, and also why they could practice goodness as well as the self-called "higher" nations.

I remember especially a missionary returned from India stating how "Mohemedans" were so obdurate in adhering to their religion; that was my first encounter with Islam, and it roused an unconscious admiration in me for their faith and a desire to know more about these "wicked" people.

In my first year course in oriental literature, I had learned of the progression of human thought in its attempt to perfect its conception of God. Jesus had culminated the teaching of a loving God. This idea had been lost in a cloud of liturgical doggerel and atavistic paganism: a beneficent, merciful deity had been obscured by an implicable over lord who could only be reached through an intercessor. Someone was needed to lead men back to the fountain of truth with its limpid main-stream of the One God.

Europe was still in the semi-barbarism induced by the folk-wanderings and the extinction of classic culture by a narrow ecclesiasticism. The East was the logical centre of inspiration, and here Muhammad (God's blessing be on him) arose seven centuries after Jesus, when Christo-paganism was firmly entrenched in Europe and rational study let alone inspiration, still nine centuries distant.

At last I was able to accept Muhammad (S.A.W.) as an apostle of God: firstly, he was needed: secondly, my own conclusions had been

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independent and still coincided: and thirdly, apart from both the former, the realization of the divine quality of the Holy Qur'an and the Prophet's teaching flooded upon me clearly.

At the same time, I received and bought more and more literature upon Islam. An Indian philanthropist of Bombay, the late Mr. Q. A. Jairazbhoy, had sent me What is Islam by H. W. Lovegrove (this is perhaps the most practical exposition that I have read, and merits wide distribution). Later, he sent Maulvi Muhammad Ali's excellent annotated edition of the Holy Qur'an, and various other books and tracts. At Mostreal, I was able to procure considerable French literature on Islam both for an against, and this helped broaden my vision.

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SIR JALALUDDIN LAUDER BRUNTON[7]

(England)

Statesman and Baronet

I am deeply grateful for this opportunity of saying a few words as to why I embraced Islam. I was reared under the influence of Christian parents. At an early age I became interested in theology. I associated myself with the Church of England, and took an interest in Mission work without an actual active part in it. Some years ago I gave my attention to the doctrine of "Eternal Torment" of all mankind except a few elect. It became so abhorrent to me that I almost became a sceptic. I reasoned that a God that would use His power to create human beings whom He foreknew and predestinated should be Eternally Tormented, could be neither wise, just for loving His standard would be lower than that of many men. I continued, however, to believe in the existence of God, but was not willing to accept the commonly understood teachings of God's revelation of Himself to men, I then turned my attention to the investigation of other religions, only to feel myself baffled.

An earnest desire to worship and serve the True God grew in me. The creeds of Christianity claim to be founded on the Bible, but I found these to be conflicting. Is it possible that Bible and the teaching of Jesus Christ had been misrepresented? So I turned my attention again to the Bible and determined to make a careful study, and I felt that there was something wanting.

I determined to strike out for myself ignoring the creeds of men. I began to teach that men possessed a "Soul", and an "Unseen Force" which was immortal, that sins were punished both in this world and in the next, that God in His Goodness and Mercy was ever ready to forgive our sins if we only were truly repentant.

Realising the necessity of living up to the Truth and digging, deep, so that I may find the "pearl of great price," I again devoted my time to the study of Islam. There was something in Islam which appealed to me at this time. In an obscure and almost unknown corner of the village of Ichhra (Lahore) I was devoting my time and service to God's glory amongst the lowest classes of society with the earnest desire to uplift them to the knowledge of the True and only God, and to instill a feeling of brotherhood and cleanliness.

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7 Sir Jaluddin Lauder Brunton was educated at Oxford University. He was an English Baronet and a public man of wide repute.

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It is not my intention to tell you as of how I laboured amongst these people, nor what were the sacrifices I had undertaken nor the extreme hardships I had undergone. I was simply going on with a singleness of purpose to benefit these classes both physically and morally.

I eventually took up the study of the life of Prophet Muhammad (S.A.W.). I knew very little of what he did, but I knew and felt that the Christians with one voice condemned the celebrated Prophet of Arabia. I was now determined to look into the matter without the spectacles of bigotry and malice. After a little time I found that it was impossible to doubt the earnestness of his search after Truth and God.

I felt that it is wrong, in the extreme, to condemn this Holy Man after reading his great achievements for humanity. People who were wild idol-worshippers, living in crime, filth and nakedness, he taught them how to dress, filth was replaced by cleanliness, and they acquired personal dignity and self-respect, hospitality became a religious duty, their idols were destroyed and they worship the True and only One God. Islam became the most powerful Total Abstinence Association in the world. And many other good works were accomplished which are too numerous to be mentioned. In the face of all this and his own purity of mind, how sad to think that such a Holy Messenger of God should be run down by the Christians. I became deeply thoughtful, and during my moments of meditation, an Indian gentleman named Mian Amiruddin came on a visit, and strangely enough it was he who fanned the fire of my life into a flame. I pondered over the matter a great deal; brought one argument after the other bearing upon the Christians' present-day religion and I concluded in favour of Islam feeling convinced of its truth, simplicity, toleration, sincerity and brotherhood.

I have now but a little time to live upon this earth and I mean to devote my all to Islam.

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KHADIJA F. R. FEZOUI

(England)

Not satisfied with the Church of England, in which I had been brought up, as it lacked vitality and definite authoritative teachings, I became a roman Catholic at the age of 20. My conversion cost me many years of unhappiness because of the opposition of relatives and friends. It made me very unhappy to cause them so much sorrow, but I sincerely believe that the roman Catholic Church alone had the One True Faith, and I must do God's will, no matter what the cost to myself or those I lived.

I found that the price of unity in the Roman Catholic Church was the giving up of private judgement. I had to believe in the infallibility of the Church, and in any teaching of the Church, no matter how contrary to reason. If my reason rebelled, as it often did, I had to tell myself that my reason was wrong and that the teachings of the Church were above reason. One example was the belief that every wafer consumed at Holy Communion is changed into Jesus Christ, both God and man although no change is apparent to the senses. I wondered how a man could be contained in a wafer, and how he could be in so many wafers at the same time, not only in that Church, but in churches all-over the world. There seemed to be something repugnant about the idea of consuming human flesh and blood. Nevertheless, I compelled myself to believe that the teachings of the Church must be true, and I worked myself up into a state of spiritual ecstasy, by means of prayers, so that I could adore the wafer without arguing with myself or feeling repugnance. Another problem was how the sacrifice of Jesus on the cross could be repeated over and over again without his dying again. There were a number of other problems. These doubts caused me great unhappiness. I felt that I was not a good Catholic.

I also found myself unable to wholeheartedly accept the worship of the Virgin Mary and the Saints. Catholics do not believe that the mother of Jesus is Divine, but they speak of her as the Queen of Heaven, Mediatrix of all Graces, etc., and regard her intercession as essential. I once heard a priest tell a class of school-children that a man who had been very wicked was saved from Hell by one thing — never forgot to pray to "Our Lady" I could not reconcile this with the Biblical version of Christianity — Jesus as the Saviour of the world.

In spite of all these difficulties, I found many consolations in the Catholic Church, and was something very happy in it. For a period of about a year I felt very divided, as a result of coming into contact with a

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number of Protestants whose ardour and sincerity matched that of the Catholics. They presented me with a clear-cut alternative to Catholicism, based on the Bible alone — unlike the vagueness of a large part of the Church of England. They believed in Jesus Christ as Saviour. Although I admired their simplicity of faith, I could not agree that one is saved by faith alone, nor that one can never lose one's faith once he has accepted Christ as Saviours. After much self-questioning, I was thrown back on an even more implicit obedience to the Catholic Church to still my doubts.

I knew little about Islam, I was rather prejudicated by reason of certain newspaper articles about the slave trade in Arab countries, polygamy, traffic in drugs and cruelty to animals. I had a vague memory of school-days history of the crusades, which gave the impression that the Muslims were barbaric and intolerant.

I remembered how my feeling or being torn between the doctrines of Catholicism and Protestantism and driven me to despair and a serious nervous breakdown. Would this new quest for truth lead me to an even worse condition? Nevertheless, I felt that I could not forget about the Qur'an and go on as if I had not read it. I prayed that God would guide me to the truth. In order to make a just judgement, I imagined that I was a person from a remote place, who had never heard of Christianity, and I put personal memories and prejudices out of my mind, as far as possible.

I considered the possible alternatives regarding the Qur'an. Either it was a Revelation from God or Muhammad (S.A.W.) had obtained his information about histories described in the Bible from human sources, and had pretended to be inspired by God, or he was inspired by the devil, either because he was wicked (may God forgive me) or because he was a well-meaning man who had been taken in by the devil.

I obtained some information about the life and character of Muhammad (S.A.W.) from other books and sources, both Muslim and non-Muslim. It seemed unlikely that he had obtained his detailed knowledge of Jewish and Christian history from human sources. Since he could not read the Bible, and if he had talked to Jews and Christians, he would have found it difficult to remember so many details from a few conversations while, if he had had any intensive instructions from Jews and Christians, other people would have known about it, and would have exposed him as a fraud. In fact some people tried to make these allegations, but were unable to make out a case.

A study of his character convinced me that he was incapable of misrepresentation. He was devout, kind, just, forgiving, and avoided the sins which spring from selfishness and self-indulgence. An unscrupulous man, prepared to tell balsphemous lies for his own ends,

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would not have faced thirteen years of persecution and discouragement as Muhammad (S.A.W.) did. Nor would his followers have shared his sufferings for so many years if they had not believed in his sincerity. When success came to him, he did not become a proud, intolerant dictator, as a self-seeking man would have done. He continued to live simply and with humility, and he forgave the people of Mecca, who had caused so much trouble for him and his followers, when he could have wreaked vengeance on them. Only a man who sincerely sought to please God could have conducted himself so well in adversity and prosperity. Jesus said, "By their fruits ye shall know them". A hypocrite cannot avoid giving himself away at sometimes. In Muhammad's life there was nothing to cause people to question his sincerity.

Again was it possible that the devil could sometimes take control of a normally good man, and delude him into thinking that his inspirations came from God? Was it likely that the devil would establish an apparently good religion for the sole purpose of preventing people from being saved through faith in the sacrifice of Jesus Christ — a religion which abolished polytheism and idolatry, which established justice, enjoined worship of God and help for the poor and helpless, which improved the status of women, which increased knowledge of science, which enjoined universal brotherhood and tolerance of other religions, which advocated the freeing of slaves, which was stern towards theft murder and adultery, which abolished the custom of the Pagan Arabs of burying baby girls alive, which restricted to four the number of wives a man could have and admonished him to treat them justly?

As against this, there is no version of Christianity which is really satisfactory. Christians believe that because of the Fall of Adam and Eve, all human beings are born in a state of original sin, are unable by their own actions to merit Heaven. Muslims, however, do not believe that people are punished for the sins of Adam and Eve. They believe that all human beings are born of innocence, and can only lose their hope of Heaven by their own sins when they are old enough to be guilty of deliberate wrong-doing.

I was impressed by the words of the Qur'an: "No laden soul shall bear another's load." So the reward of Heaven or the punishment of Hell was to be the result of one's own faith (or lack of it) and actions — not someone else's sacrifice or intercession. This seemed more just and reasonable.

The course of research and reasoning which I followed took many

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months before I felt sufficiently sure to make a declaration of faith in Islam. I married a nominal Muslim but I became a Muslim in spite of my marriage, not because of it. I was converted as a result of reading the Holy Qur'an, and, to some extent, by the example of good Muslims.

I have come to the conclusion that there is no such thing as a perfect religious organisation on earth, but when I consider Islam in the days of its glory, and as it now is shown forth in the lives of the best of the Muslims, I feel that it is a guide for me.

Islam could be a great influence for good in the world if Muslims realised that religious principles are not incompatible with material progress and if they built a worthy civilization on the foundations of their great past, instead of copying materialism and loose standards of morality from other nations. Moreover, if Britain and Europe were converted to Islam, they would again be powerful forces for good British and European Muslims are some of the best. Most people in Britain have lost their religion. They need to be given a new sense of purpose. I hope that Muslims from other countries who come into contact with them will give them a good impression and arouse their interest in Islam.

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MRS. CECILIA MAHMÚDA CANNOLLY

(Australia)

Why I embraced Islam?

First and foremost I would say it was because fundamentally I had always been a Muslim without being aware of it.

Very early in my life I had lost faith in Christianity for many reasons, the major one being that whenever I questioned any Christian whether it was a person belonging to the so called Holy Orders or a layman, 'regarding any point that puzzled me in regard to the Church teachings, I invariably received the monotonous answer: 'You must not question the teachings of the Church; you must have faith.' I did not have the courage in those days to say: 'I cannot have faith in something that I do not understand', and, from my experience, neither do most of the people who call themselves Christians. **What did I do was to leave the Church (Roman Catholic) and its teaching and to place my faith in the one true God in Whom it was much easier to believe, than in the three gods of the Church. By contrast with the mysteries and miracles of the Christian teaching, life took on a new and wider meaning, no longer cramped with dogma and ritual. Everywhere I looked I could see God's work. And although, in common with greater minds than my own, I could not understand the miracles that happened before my eyes, I could stand and marvel at the wonder of it all — the trees, flowers, birds and animals. Even a new born baby became a beautiful miracles, not the same thing that the Church had taught me to believe at all. I remembered how, when a child, I gazed at new-born babies and thought, "It's all covered in black sin." I no longer believed in ugliness; everything became beautiful.**

Then one day my daughter brought home a book about Islam. We became so interested in it that we followed it up with many other books on Islam. We soon realized that this was really what we believed. **During the time I had believed in Christianity I had been led to believe that Islam was only something to joke about. Thus all that I then read was a revelation to me.** After a while I looked up some Muslims and questioned them on some of the points that were not quite clear to me. Here again there was yet another revelation. My questions were all answered promptly and concisely, so different from the frustration I had experienced when questioning Christianity. After much reading and studying of the religion of Islam both my daughter and myself decided to become Muslims, taking names of Rashida and Mahmuda respectively.

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If I were asked what impressed me most in the religion of Islam, I would probably say the prayers, because prayers in Christianity are used wholly in begging God (through Jesus Christ) to grant wordly favours, whereas in Islam they are used to give praise and thanks to Almighty God for all His blessings since He knows what is necessary for our welfare and grants us what we need without our asking for it.

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What Islam Means to me

MARYAM JAMEELAH BEGUM[8]

Ever since the days of my early childhood, my life has been dominated by a religious outlook. This does not ever exclude my adolescence and early youth when, 'due to my disillusionment with the established Jewish synagogue and Christian churches I professed atheism for even then my life was religious in the sense that I was always in search of the absolute Truth which alone gives human life its meaning, direction and purpose. I am convinced beyond doubt that faith in transcendental theological, moral, social and legal values is one of the demarcations between the materialistic and spiritual view of life. The purpose of all materialists and malerialistic societies whether past or present, is temporal happiness, pleasure, and enjoyment. The emphasis of the materialist every where is always on the transitory and how to extract the maximum pleasure, enjoyment and thrills of the moment. Chance is worshipped as a value for its own sake. The moment a person asks one's self about Ultimate truths, about the meaning, purpose and direction of life and death and what will happen after death, one enters the exclusive precinets of religion in which the physical sciences are powerless to help us. Materialists are always concerned with the transitory and the temporary while a genuine spiritual outlook always emphasizes the absolute and eternal. I think almost all the problems we are facing today in the terrible universal moral degeneration, social disintegration and the dehumanization of our relationships with our family, friends, and acquaintances, can be directly traced to the absence of Fidelity to transcendental values, standards and ideals. The decadence of contemporary arts and culture is also due to the same cause. Modern man is in desperate need of faith and implicit obedience in a Supreme Authority to be able to distinguish between what is good and what is evil, what is right and what is wrong, what is beautiful and what are not. Only divine transcendental absolute law and morality can command universal respect, reverence, fear and obedience, Secular laws cannot possibly do this for how can people respect what are not. Secular laws cannot possibly do this for how can people respect what may be rejected by a vote of the people as obsolete tomorrow? Th authority of Islamic morals and laws, proceeds from Al mighty Allah. Thus they are feared, esteemed, loved and obeyed simultaneously. Islamic commandments combine the internal sanctions of fear of Allah and His retribution in the Hereafter with severe but just

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8 Formerly an American Lady now in Pakistan, convert to Islam from Judaism author of "Islam and the west", "Islam and Modernism" and dozen of other books.

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corporal punishments for violation of those laws on which the health of both the individual and society depends. I have never regarded "change" as a virtue in itself. **To me, the absence of permanence and stability in anything means the outright denial of the value of human existence and makes life frivolous, sperficial and meaningless. My quest was always after absolutes.**

Neither Judaimsn nor Christianity could satisfy me. I was repelled by the narrow prochical-mindendness of the synagogue and a faith severely impoverished by constant appeal to national list and racist sentiments and horrified by the atrocities of Zionism against the indigenous Arabs of Palestine which are justified, glorified and praised even by the most religious-minded Jews. I could never reconcile myself to the complicated, incomprehensible theology of the Christians and the endless compromises of the Church with moral, social, political and economic evils which accounts for the unparalleled dark historical record of the Church in Europe during the period of its ascendancy. As a child growing up in New York during the course of what Jewish Training I received, it was but natural for me to be curious about the faith historically most closely akin to Judaism. **I found that I could learn about the Arabs without also learning about Islam and its civilization and as soon as I discovered that it was not the Arabs who had made Islam great but the other way around.** I wanted to know as much about this faith as I could The superiority of the Qur'an over the Bible to me lay in its all-embracing universality in contrast to the narrow, rigid, nationalism of the Jewish scriptures which is one of the reasons, why Jews to this day have never been able to outgrow their tribal mentality. As this broad, allen-compassing universality in approach makes for the superior morality, it has exerted a drastic effect on the historical development of these faiths and the civilizations shaped by them.

Only in Islam was my quest for absolute values satisfied. Only in Islam did I at last find all that was true, good and beautiful and which gives meaning and direction to human life and death while in other religions, the Truth is deformed, distored, restricted and fragmentary. If anyone chooses to ask me, how I came to know this, I can only reply that my personal life experience was sufficient to convince me. **My adherence to the Islamic faith is thus a calm, cool, but very intense conviction. Unlike some other converts, I never saw the Holy Prophet during sleep at night in dreams; I never experienced my mystical visions and no thing dramatic at the time of my conversion ever happened. Since I have, I believe, always been a Muslim at heart and by temperament, even before I knew there was any such thing as Islam, my conversion was mainly formality, involving no radical**

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change in my heart at all, but rather only making official what I had been thinking and yearning for many years.

For the Holy Prophet (peace and blessings of Allah be upon him) and all the great and genuine Muslims after him, the purpose of life was achievement not enjoyment, pleasure and happiness in Islam are but the natural by–products of emotional satisfaction in one's duties conscientiously performed for the pleasure of Allah to achieve salvation in the life to come. **In Islam, duties are always stressed above rights.** In the materialistic world, achievement is equated with the capturing of political or economic power, fulfillment in the arts, sciences or professions and acquiring fame through these if one be exceptionally gifted, or enjoying an ample income form business, the profession or commerce. In Islam, achievement is rated on accomplishing what is enduring and worthwhile through benevolent useful and productive work, no matter how humble it may be, and to refrain from wasting one's time in empty self-gratification disgraced by sinful deeds. To the Holy Prophet (peace and blessings of Allah be upon him) and his Companions, depth of experience was always more important than breadth. In the fast pace of modern, mechanized living where to be active and always on the run are in themselves prized as virtues and meditation and contemplation in solitude scorned as worse than useless, the experience of modern men and women may be broad and varied, yet their minds remain superficial, fickle and shallow. **To those who suppose that stern religious, moral and social commandments of the Shari'ah, or sacred Islamic law based on Qur'an and Sunnah, means a poor, limited and restricted life, I will point out to them from personal experience that many modern affluent people are miserable and unhappy even though they can do virtually anything they please. They enjoy the highest standard of living in history, they are the best-dressed, best groomed, best-fed, best-housed men and women anywhere with the least drud'gery, they have the most freedom, the greatest variety of interesting social contacts, are unexcelled in the extent of their secular education, have the widest possible chance to enrich their self indulgence and can do whatever they want, yet despite all these material advantages and opportunities, too many modern people are restless, dissatisfied, and even neurotic.**

As a Muslim, the immediate purpose of my life is not to waste it! The ultimated, long range purpose of myself and any genuine Muslim is to attain through implicit obedience to Qur'an and Sunnah, the pleasure and acceptance of Allah and eternal salvation in the Life Hereafter.

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MR. R. L. MELLEMA

(Holland)

Anthropologist, Writer and Scholar

What is for me the beauty of Islam?

What has attracted me to this faith?

I began with my study of Eastern languages at the university of Leiden in 1919 and attended the lectures of Prof. C. Snouck Hurgronje, well known Arabist. I learned Arabic, read and translated al-Baidawi's commentary on the Qur'an and al-Ghazali's reflexions on the Law. I studied the history and institutions of Islam from European handbooks as was usual at that time. In 1921 I stayed in Cairo for one month and visited the al-Azhar. Besides Arabic I studied other languages such as Sanskrit, Malay and Javanese. In 1927 I left for the then Netherlands Indies to teach Javanese language and Indian cultural history at a special Secondary School for advanced studies in Jigjakarta. For 15 years I specialised myself in Javanese language and culture (modern and old) and had little contact with Islam and no contact at all with Arabic. After a difficult period which I spent as a Japanese prisoner of war, I went back to the Netherlands in 1946 and found a new task at the Royal Tropical Institute in Amsterdam. Here I had the opportunity to take up again my study of Islam, being instructed to write as short guide on Islam in Java.

I started to study the new Islamic State of Pakistan which was culminated in journey to Pakistan in the winter of 1954/55. Having come to know Islam till now from European writers only, in Lahore, I was confronted with quite another aspect of Islam. I asked my Muslim friends to be allowed to take part with them in the Friday prayers in the Mosques and from now on I began to discover the great values of Islam.

I have felt myself a Muslim from the moment that I had to address the people in one of the Lahore Mosques and had to shake hands with immumerable new friends and brothers. I wrote about this event in an article, published in Pakistan Quarterly, Vol. V. No. 4, 1955, in the following lines;

'We were no to visit a much smaller mosque, where the sermon was delivered by a scholar who spoke English fluently and had a position of eminence at the University of the Punjab. He informed the congregation that he had deliberately interspersed more English words than usual in his sermon, as he thought that their brother who had come from a far country, the Netherlands, would then understand the Urdu discourse more

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easily. Th sermon was followed by the usual recitation of two rak'ahs under the leadership of the Imam. This done, a few more ra'ahs were performed in silence by those who felt the need to do so.

I was about to leave when Allamah Sahib, turning to me, observed that the assembly expected me to say a few words. he himself would translate them into Urdu. I went and stood before the microphone and quietly started to speak. I said how I had come from a far away country where only a few Muslims live whose greetings I conveyed to the brothers present in the Mosque, who for the last seven years were so fortunate as to have their own Muslim State. In these few years the new State had succeeded in consolidating its position. After a difficult beginning they could undoubtedly look forward to a prosperous future. I promised them that, back in my country. I should bear witness to the great kindness and hospitality it had been my privilege to receive from all sections of the Muslim population in Pakistan. These words having been translated into Urdu had a wonderful effect, for, to my intense surprise, without even realizing at first what was happening, I saw hundreds of worshippers hasten forward to press my hands and to congratulate me. Old hands and young hands clasped mine with the most affectionate cordiality. But what struck and touched me most was the great warmth all these eyes radiated. At the moment I felt myself taken up in the great brother-hood of Islam which extends throughout the world, and I was indescribable happy.

So the people of Pakistan made me understand that Islam was more than just acquaintance with many details of the Law, that belief in the moral values of Islam had to come first and that knowledge should be conditional to reaching faith.

What is now for me the beauty of Islam and what in particular has attracted me to this faith?

I will try to give a short answer on these questions in 6 points:

1. The acknowledgment of One Supreme Being, uncomplicated and easy to accept by every reasonable thinking creature: Allah is He on Whom all depend. He begets not, nor is He begotten and none is like Him. He represents the highest beauty. His Charity and Mercy are unbounded.

2. The relation between the Creator of the Universe and His creatures, of which man has been entrusted with the supreme direction, is a direct one. The believer does not need any mediation; Islam does not need priesthood. In Islam contract with God depends on man himself. Man has to prepare himself in this life for the next. He is responsible for his deeds, which cannot be compensated by a substituting sacrifice of an innocent

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person. No soul be burdened beyond its capacity.

3. The doctrine of tolerance of Islam is so clearly manifested in the well-known words: The is no compulsion in religion. A Muslim is recommended to search for the truth where he may find it; also he is enjoined to estimate the good properties of other religions.

4. The doctrine of brotherhood of Islam extends to all human beings, no matter what colour, race or creed. Islam is the only religion which has been able to realise this doctrine in practice. Muslims wherever on the world they are, will recognise each other as brothers. The equality of the whole of mankind before God is symbolished significantly in the Ihram dress during the Hajj.

5. The fact that Islam accepts matter and mind both as existing values. The mental growth of man is connected inseparably with the needs of the body, whereas man has to behave in such a way that mind prevails over matter and matter is controlled by mind.

6. The prohibition of alcoholic drinks and narcotic drugs. This in particular is a point in respect of which it may be said that Islam is farahead of its time.

Dr. R.L. Mellema is the Head of Islamic Section of the Tropical Museum, Amsterdam, and is the author of Wayang Puppets, Grondwet van Pakistan, Ein Enterpretatie van de Islam, etc.

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SAIFUDDIN DIRK WALTER MOSIG

(U.S.A)

I was born in a German Christian family during the most ferocious part of World War II, at Berlin, in 1943, My family moved first to Spain, during the same year, and later, in 1948, to Argentina. There I stayed for 15 years. I attended my grade and high school at the Roman Catholic "La Salle" school, in Cordba, Argentine. As was no be expected, I became very soon a fervent Catholic. I was lectured over an hour daily on Catholic religion and I often attended religious services. At twelve, my dream was to become a Roman Catholic priest. I was completely committed to the Christian faith.

Allah observed my folly, and one memorable day nearly seven years ago, He permitted that a copy of Spanish translation of the Holy Qur'an reached my hands. My father did not object my reading it, as he supposed that it would only contribute to give me a broader background, and nothing else. He was far from guessing the effect the words of Allah were going to exert on my mind..... As I opened the Holy Book, I was a fanatic roman Catholic; as I closed it, I was completely committed to Islam.....

Obviously, my opinion of Islam was not favourable one before I read the Holy Qur'an. I took the Holy Book with curiosity, and opened it with scorn, expecting to find in it horrible errors, blasphemies, superstitions and contradictions, I was biased, but I was also very young and my heart had not time to harden completely yet. I went through the Surah reluctantly at the beginning, eagerly then, and finally with a desperate thirst for Truth. Then, in the greatest moment of my life, Allah gave me His guidance and led me from superstitution to Truth, from darkness to Light, from Christianity to Islam..... In the blessed pages of the Holy Qur'an I found solution to all my problems, satisfaction to all my needs, explication for all my doubts. Allah attracted me to His Light with irresistible strength, and I gladly yielded to Him. Everything seemed clear now, everything made sense to me, and I began to understand myself, the Universe and Allah. I was bitterly aware that I had been deceived by my dearest teachers, and that their words were only cruel lies, whether they were aware of it or not. My whole world was shattered in one instant; all concepts had to be revised. But the bitterness in my heart was amply superseded by the ineffable joy of having found my Lord at last, and I was filled with love and gratitude to Him. I still humbly praise and bless Him for His Mercy with me; without His help, I would have

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remained in darkness and stupidity forever.

Swelled with joy and enthusiasm, I hurried to communicate my findings to other people, to my parents, to my schoolmates, to my instructors..... I wanted everybody to know the Truth, to be free of ignorance and prejudice, to feel the joy I felt. I met a fortress surrounding them, a thick wall separating them from the Truth..... And I was not able to remove that rampant, because it was in their hearts, harden than stone. I was received with scorn and persecution, unable to understand the blindness of my persecutors. I learned, that only Allah can give Light.

The more I leaned, the more I felt compelled to express my gratitude to Allah for having led me to Islam, the ***Ideal Religion***.

I have read sacred Scriptures of every religion; nowhere have I found what I encountered in Islam: perfection. The Holy Qur'an, compared to any other Scripture I have read, is like the light of the Sun compared to that of a match. I firmly believe that anybody who reads the Word of Allah with a mind that is not completely closed to Truth, will become a Muslim, if Allah pleases. *He will also travel from darkness to Light.....*

May Allah grant His Guidance to all the *sincere seekers of Truth*. The arms of Islam are open to receive them in the heart of a community called by Allah Himself "the best people that were ever raised for the benefit of mankind."

Praise be *to Allah, the Lord of the Universe!*

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DR. UMAR ROLF CARON EHRENFELS[9]

(Austria)

Professor of Anthropology

The essential features of Islam which impressed me most and attracted me to this great religion are as follows:

(1) The Islamic teaching of successive revelation implies in my opinion the following: The source from which all the great world religions sprang is one. The founders of these great paths, prepared for peace-seeking mankind, gave witness to one and the same basic divine teaching.

(2) Islam, is essence, means peace in submission to the Eternal Law.

(3) Islam is, historically speaking, the last founded among the great world religions on this planet.

(4) Prophet Muhammad (S.A.W.) is the messenger of Islam and is thus the last in the sequence of great religious world-prophets.

(5) The acceptance of Islam and the path of the Muslims by a member of an older-religion thus means as little rejection of his former religion, as for instance the acceptance of Buddha's teachings meant the rejection of Hinduism to the Indian co-nationals of Buddha. It was only later that schools of thought within Hinduism rejected the Buddhist way as heretical. **These differences of religions are man-made. The unity is divine.** The teachings of the Holy Qur'an stress this basic unity. To witness it, means acceptance of a spiritual act which is common to all men

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9 Born as the only son of the late Baron Christian Ehrenfels, the founder of the modern structural (Gestalt) Psychology in Austria, Rolf Freiherr von Ehrenfels felt already as a child a deep attraction towards the East in general and towards the world of Islam in particular. His sister, the Austrian poetess Imma von Bodmershof, described this phase in her contribution to Islamic Literature, Lahore (1953). As a young man Ehrenfels travelled in the Balkan countries and Turkey, where he used to join prayers in Mosques, (though a Christian) and was hospitably accepted by Turkish, Albanian, Greek and Yogoslav Muslims. His interest in Islam increased by and by and Ehrenfels accepted Islam in 1927 and took on Umar as his Muslim name. He visited Indo-Pakistan Sub-continent in 1932 and took particular interest in the cultural-historical problems connected with the status and position of women. After his return to Austria, Baron Umar specialised in the study of anthropological problems of Matilineal Civilizations in India. The Oxford University Press published his first anthropological book (Usmania University Serles, Hyderabad Deccan, December 1941) on this subject.
When Austria was overrun by the Nazis in 1938, Baron Umar again went to India worked in Hyderabad.

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and women.

(6) The spirit of human brotherhood under the all encompassing divine fatherhood is much stressed in Islam and not hampered by concepts of racialism or sectarianism, be it of linguistic, historic, traditionalistic, or even dogmatic nature.

(7) This concept of divine fatherly love, however, includes also the motherly aspect of Divine love, as the two principal epithets of God indicate: *Al-Rahman — Al-Rahim* both being derived from the Arabic root rhm. The symbolic meaning of this root equals Geoth's Das Ewing-Weibliche Zieht uns hinan, whilst its primary meaning is womb.

In this spirit the Prophet gave these unforgettable words to his followers:

"Paradise lies at the feet of the Mother."

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LADY EVELYN ZEINAB COBBOLD
(England)

I am often asked when and why I became a Muslim? I can only reply that I do not know the precise moment when the truth of Islam dawned upon me. It seems that I have always been a Muslim. This is not so strange when one remembers that Islam is the **natural religion** that a child, left to itself, would develop. Indeed as a Western critic once described it, **"Islam is the religion of common sense."**

The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness. Since then I have never wavered in my belief that there is but one God; that Moses, Jesus, Muhammad (S.A.W.) and others (peace be on all of them) were Prophets, divinely inspired, that to every nation God has sent an apostle, that we are not born in sin, and that we do not need any redemption, that we do not need anyone to intercede between us and God. Whom we can approach at all times, and that no one can intercede for us, no even Muhammad (S.A.W.) or Jesus, and that our salvation depends entirely on ourselves and on our actions.

The word 'Islam' means surrender to God. It also means peace. A Muslim is one who is in harmony with the decrees of the Author of this world, one who has made his peace with God and His creatures.

Islam is based on two fundamental truths: (1) the oneness of God and (b) the Brotherhood of Man, and is entirely free from any encumbrances of theological dogma. Above every thing else it is a positive faith.

The influence of the *Hajj* cannot be exaggerated. To be a member of that huge congregation gathered together from the four corners of the earth, on this sacred occasion and on the sacred spot, and to join with this mass of humanity, in all humility, in the glorification of God, is to have one's consciousness impressed by full significance of the Islamic ideal, is to be privileged to participate in one of the most soul-inspiring experiences that have ever been granted to human beings. To visit place of Islam, to treat the sacred ground of the Prophet's struggle to call erring humanity back to God to re-live those hallowed by the memories of Muhammad's long toil and sufferings in glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all. The *Hajj*, above everything

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else, makes for unity among Muslims. If there is anything that unifies the scattered forces of Islam and inbues them with mutual sympathy it is the pilgrimage. **It provides them with a central point to which they rally from all corners of the earth. It creates for them annually an occasion to meet and know one another, to exchange views and compare experiences and unite their various efforts to the common good. Distances are annihilated. Differences of sect are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Muslims in one great brotherhood and makes them conscious of the glorious heritage that is theirs.**

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ME

I performed Shahada on the 24th June 1997 but that is when I announced my faith. You see, I have always been a Muslim, it just took a while to realise it. Alhamdulillah, Allah opened my eyes.

My background is Christian, I was born in to a Christian family but I have always had difficulty with the Christian faith. I never felt comfortable with it. I know God exists, but I always called my self an 'agnostic' because to say I was a Christian did not feel right.

There were too many things fundamental to the Christian church that I did not believe to be true.

For example, I do not believe that Jesus (pbuh) is the son of God or that there is a holy Trinity — I believe in ONE God. Also, I do not believe in the concept of original sin or that a mans sin can be carried by another — we are all accountable.

I continued to call my self an 'agnostic' (with a little bit of guilt inside, because I know of God's existence — but what else could I call myself?) until one day I met a Muslim. We became great friends and I stated to become interested in Islam. This led me to read some books on Islam and — WOW! questions I had carried for years were being answered, mash-Allah. Things I believed, were being written about in books on Islam. **I didn't read about Islam and become a Muslim, I read about Islam and discovered I was a Muslim.** ALHAMDULILLAH, i once read an account by a Muslimah who was a revert and she said that it was 'like coming home'. I was very moved and I knew exactly what she meant. Praise be to Allah, He guides who He will and He lets stray who He will. May Allahs blessings be upon all those who believe and strive in His name, Insha-Allah, Ameen.

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Tyson returns to Freedom at lat Agence France-Presse, Indianapolis March 26, 1995

MIKE Tyson, freed yesterday, after three years in prison for rape, departed for home after visiting a Muslim mosque for services in his new faith.

The former world heavyweight champion was released just before sunrise, returning to freedom wearing a Muslim prayer cap and going directly to the nearby Islamic Center of North America.

Tyson would follow in the footsteps of Cassius Clay as a former champion forced out of the ring for three prime years of his career who converted to Muslim during his layoff. Clay was banned from boxing for draft evasion.

Clay changed his name to Muhammad Ali 25 years ago and regained his world title. Tyson reportedly will change his name to Malik Abdul Aziz. In Arabic, Malik means ''king'' or ''ruler'' while Abdul Aziz means ''servant of the mighty.''

Tyson's spiritual adviser said he prayed with Muhammad Ali, rap star M.C. Hammer and Don King at the mosque.

One of the people who attended the prayer service said about 400 worshipers were there. They said a special prayer of thanksgiving for Tyson.

''The man has paid his dues and it's time to welcome him home.'' said Ruth Bernard, a neighbor of Tyson's in the Cleaveland suburb where yellow ribbons adorned trees in anticipation of Tyson's homecoming.

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YAHIYE ADAM GADAHN

Setting aside the blind dogmatism and charismatic wackiness, it was quite a shock to me when I realized that these people, in their prayers, were actually praying TO JESUS. You see, I had always believed that Jesus (pbuh) was, at the very most, the Son of God (since that is what the Bible mistranslates "Servant of God" as). As I learned that belief in the Trinity, something I find absolutely ridiculous, is considered by most Christians to be a prerequisite for salvation, I gradually realized I could not be a Christian.

Earlier this year, I began to listen to the apocalyptic ramblings of Christian radio's "prophecy experts." Their paranoid espousal of various conspiracy theories, rabid support of Israel and religious Zionism, and fiery preaching about the "Islamic Threat" held for me a strange fascination. Why? Well, I suppose it was simply the need I was feeling to fill that void I had created for myself. In any case, I soon found that the beliefs these evangelists held, such as Original Sin and the Infallibility of "God's Word", were not in agreement with my theological ideas (not to mention the Bible) and I began to look for something else to hold onto.

I begin to visit the religion folders on AOL and the Usenet newsgroups, where I found discussions on Islam to be the most intriguing. You see, I discovered that the beliefs and practices of this religion fit my personal theology and intellect as well as basic human logic. Islam presents God not as an anthropomorphic being but as an entity beyond human comprehension, transcendent of man, independent and undivided. Islam has a holy book that is comprehensible to a layman, and there is no papacy or priesthood that is considered infallible in matters of interpretation: all Muslims are free to reflect and interpret the book given a sufficient education. Islam does not believe that all men are doomed to Hell unless they simply accept that God (apparently unable to forgive otherwise) magnanimously allowed Himself to be tortured on a cross to enable Him to forgive all human beings who just believe that He allowed Himself to be tortured on a cross..... Islam does not believe in a Chosen Race. And on and on.....

As I began reading English translations of the Qur'an, I became more and more convinced of the truth and authenticity of Allah's teachings contained in those 114 chapters. Having been around Muslims in my formative years, I knew well that they were not the bloodthirsty, barbaric terrorists that the news media and the televangelists paint them to be. Perhaps this knowledge led me to continue my personal research further than another person would have. I can't say when I actually

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decided that Islam was for me. It was really a natural progression. In any case, last week *(November 1995 ed.)* I went to the Islamic Society of Orange County in Garden Grove and told the brother in charge of the library I wanted to be a Muslim. He gave me some excellent reading material, and last Friday I took Shahada *(accepted the creed of Islam - edi*n front of a packed masjid. I have spent this week learning to perform Salat and reflecting on the greatness of Allah. It feels great to be a Muslim! Subhaana rabbiyal 'Azeem!

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An Open Letter to Her Parents

By Maryam Jameelah. Courtesy of The Universal Message and Iqra Islamic Publications

If life is a journey, is it not foolhardy only to be concerned with pleasant and comfortable accommodations along the way and never to think about the journey's end? Why were we born? What is the meaning and purpose of life, why must we die and what will happen to each of us after death?

Science tells us "how" but it never answers the question "why"?. Can science ever tell us what is right and what is wrong? What is good and what is evil? What is beautiful and what is ugly? And to whom are we accountable for what we do? Religion does. Today America is in many ways a repetition of ancient Rome in the terminal stages of her decline and fall. Thinking people know that secularism has failed to be a sound foundation of our social order. They are anxiously searching in other directions for a solution to the crisis but do not know yet where to find it. This is not of concern only to a few sociologists. The disease of national disintegration directly affects you and me and each one of us.

But Judaism has always been parochial and tribal, seldom welcoming converts. It is not and has never been a universal faith. The Zionist movement which resulted in the establishment of the state of Israel, is the secular expression of Jewish nationalism and tribalism. The dreadful atrocities committed by the Israelis in occupied Palestine, the unprovoked aggression in Lebanon and adjacent areas and attempted genocide of the Palestine Arabs, depriving them of all human and political rights, is the logical result of this same narrow parochial outlook. This is the reason why even the most orthodox of the rabbis refuse to believe that Israel can do any wrong and uncritically support everything she does. These glaring moral and spiritual defects automatically disqualify Judaism as the faith of the future.

Today churches and synagogues are almost deserted but the newly-built mosques and Islamic centers, springing up in every important American city and town, are attracting rapidly growing numbers. Most of the new Muslims in America are young, intelligent and well-educated. What attracts so many young Americans to Islam?

Americans today, both young and old, are desperately searching for guidance. They know from bitter experience that the personal freedom and opportunities they as Americans enjoy are meaningless and self-destructive without reliable guidance, direction and purpose. Secularism and

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materialism are powerless to provide any positive or constructive moral values for Americans either individually or collectively. That is why after Christianity and Judaism have failed them, more and more people in America today are turning towards Islam. In Islam as new Muslims, they find a sane, healthy, clean and honest life. And for Muslims, everything does not come to an end at death. They look forward to an Eternity of bliss, peace and perfect happiness (in the Hereafter).

This Guidance found in the Holy Qur'an and the recorded words and deeds of the Holy Prophet Muhammad upon whom be peace, is not only for foreign races in some far-away corner of the East, centuries ago. Here are to be found the solutions to all economic, social, moral and political problems which face us right here in the West today.

Since the Holy Qur'an is divine revelation, it cannot and will never be changed. Because it is perfect, it cannot be improved, revised or reformed. Since Muhammad, upon whom be peace, is the final Prophet, his guidance can never be superseded by any other. The Qur'an and Sunnah are addressed to all peoples, in every country of the West as well as the East. Since it is relevant for all times, in all places, it can never become obsolete or out-of-date.

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MUHAMMAD ALI,

Formerly Cassius Clay

American boxer, three times **World Heavyweight Champion,** formerly a Christian. He embraced Islam in 1965.

I have had many nice moments in my life. But the feelings I had while standing on Mount Arafat (just outside Makka, Saudi Arabia) on the day of the Hajj (the Muslim pilgrimage), was the most unique. I felt exalted by the indescribable spiritual atmosphere there as over one and a half million pilgrims invoked God to forgive them for their sins and bestow on them His choicest blessings.

It was an exhilarating experience to see people belonging to different colours, races and two simple white sheets praying to God without any sense of either pride or inferiority. It was a practical manifestation of the concept of equality in Islam.

(Speaking to the daily "Al-Madinah" Jeddah, 15 July, 1989)

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NATASSIA M. KELLY

Humankind is always in constant pursuit of knowledge or the truth. My search for truth could not be deemed as an active pursuit of knowledge. I continued having the debates, and I read the Bible more. But it did not really extend from this. During this period of time my mother took notice of my behaviour and from then on I have been in a "religious phase." My behaviour was far from a phase. I simply shared my newly gained knowledge with my family. I learned about the beliefs, practices, and doctrines within Christianity and minimal beliefs and practices within Judaism.

A few months within my search I realized that if I believe in Christianity I believed myself to be condemned to Hell. Not even considering the sins of my past, I was on a "one way road to Hell" as southern ministers tend to say. I could not believe all the teachings within Christianity. However, I did try.

I can remember many times being in church and fighting with myself during the Call to Discipleship. I was told that by simply confessing Jesus to be my Lord and Savior I would be guaranteed eternal life in Heaven. I never did walk down the aisle to the pastor's outstretched hands, and my reluctance even increased my fears of heading for Hell. During this time I was at unease. I often had alarming nightmares, and I felt very alone in the world.

But not only did I lack belief but I had many questions that I posed to every knowledgeable Christian I could find and never really did receive a satisfactory answer. I was simply told things that confused me even more. I was told that I am trying to put logic to God and if I had faith I could simply believe and go to Heaven. Well, that was the problem: I did not have faith. I did not believe.

I did not really believe in anything. I did believe there was a God and that Jesus was his son sent to save humankind. That was it. My questions and reasoning did, however, exceed my beliefs.

The questions went on and on. My perplexity increased. My uncertainty increased. For fifteen years I had blindly followed a faith simply because it was the faith of my parents.

Something happened in my life in which the little faith I did have decreased to all but nothing. My search came to a stop. I no longer searched within myself, the Bible, or church. I had given up for a while. I was a very bitter person until one day a friend gave me a book. I was called "The Muslim-Christian Dialogue."

I took the book and read it. I am ashamed to say that during my

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searching never did I once consider another religion. Christianity was all I knew, and I never thought about leaving it. My knowledge of Islam was very minimal. In fact, it was mainly filled with misconception and stereotypes. The book surprised. I found that I was not the only one who believed there was a simply a God. I asked for more books. I received them as well as pamphlets.

I learned about Islam from an intellectual aspect. I had a close friend who was Muslim and I often asked her questions about the practices. Never did I once consider Islam as my faith. Many tings about Islam alienated me.

Having believed for so long that I was alone, Islam did comfort me in many ways. Islam was brought as a reminder to the world. It was brought to lead the people back to the right path.

Beliefs were not the only thing important to me. I wanted a discipline to pattern my life by. I did not just want to believe someone was my savior and through this I held the ticket to Heaven. I wanted to know how to act to receive the approval of God. I wanted a closeness to God. I wanted to be God-conscious. Most of all I wanted a chance for heaven. I began to feel that Christianity did not give this to me, but Islam did.

Within this duration the temptations of Satan increased. I can recollect two dreams in which he was a presence. Satan was calling me to him. After I awoke from these nightmares I found solace in Islam. I found myself repeating the Shahada. These dreams almost made me change my mind. I confided them in my Muslim friend. She suggested that may be Satan was there to lead me from the truth. I never thought of it that way.

On March 19, 1997 after returning from a weekly class, I recited the Shahadah to myself. Then on March 26, I recited it before witnesses and became an official Muslim.

I cannot express the joy I felt. I cannot express the weight that was lifted from my shoulders. I had finally received my peace of mind.....

It has been about five months since I recited the Shahadah. Islam has made me a better person. I am stronger now and understand things more. My life has changed significantly. I now have purpose. My purpose is to prove myself worthy of eternal life in Jannah. I have my long sought after faith. Religion is a part of me all the time. I am striving everyday to become the best Muslim I can be.

I must admit that I lack the aptitude to express the greatness, mercy, and glory of Allah. I hope my account helped others who may feel the way I felt or struggle the way I struggled.

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The Bible Led Me to Islam

Abdul Malik LeBlane tells how he discovered Islam within the pages of Bible

Taken from *International Edition Voice of Islam November 1998, page 25.*

During my Christian days there were many verses in the Bible that made me question the religion I was following (Christianity). There was one particular verse, I Thessalonians 5:17 which says, "*pray without ceasing,*" that lingered heavily in my mind. I often wondered how a person (Christian) was supposed to pray (be in a state of worship) without ceasing? Without any biblical or divine guidance! the only way I thought this to be possible was to always do good deeds and keep the remembrance of God on my tongue and in my heart.

However, I found this to be impossible to do as a human being. But when I was introduced to Islam in 1987, and began to read and learn more about this way of life, I found that Islam provided divine guidance both from God (Allah) and Prophet Muhammad (S.A.W.) by which a person could pray (be in a state of worship) without ceasing, if it was the Will of God.

Whether waking up, eating, sleeping, putting on clothes, being in the presence of a woman, looking at a woman, going shopping, going to the bathroom, looking in the mirror, traveling, visiting the sick, sitting in a non-religious meeting, taking a bath, having sexual intercourse with one's wife, yawning, cutting your nails, sneezing, greeting people, talking, hosting guests at home, walking, exercising, fighting, entering one's house, praying and many other acts, Islam and the guidance therein of the Qur'an, and the acts and saying of Prophet Muhammad (S.A.W.), provided ways in which I could observe I Thessalonians 5:17. In addition, it allowed me to be at peace with myself and in submission to the one True God — Allah (SWT)

This divine guidance of Islam taught me greatly about my duties, responsibilities and birthright to my Creator (Allah), and more about the religion of Christianity as a Muslim, I (By the Will of Allah (SWT) felt it necessary to share with you how the Bible led me to Islam.

Christianity :

Given the fact that there has never been in the history of the Torah (Old Testament) the religion of God to be named after a Prophet (i.e.

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Adaminity, Abrahamity, Mosanity, etc.), I hope to explain that Jesus did not preach the religion of Christianity, but a religion that gives all Praise and Worship to the One God.

One of the questions I asked myself as I took an objective (second) look at Christianity was; where did the word Christianity come from and was the word ever mentioned to Jesus? Well, I did not find the word Christianity in the Bible, not even in a Bible dictionary. Specifically, I did not find in the Bible where Jesus called himself a Christian.

The word Christian was first mentioned by a pagan to describe those who followed Jesus. It is mentioned one of three times in the New Testament by a pagan and Jew in Antioch about 43 AD, (Acts 11:26, Acts 26:38 and I Peter 4:16) long after Jesus left this earth. To accept the words of pagans as having any value or association with divinity, Jesus or God is contrary to the teachings of all Prophets.

Jesus prophesied that people would worship him uselessly and believe in doctrines made by men (Matthew 15:9).

"But in vain they do worship me, teaching for doctrines the commandments of man." This verse, Matthew 15:9, is further supported by these words of the Qur'an:

"And (remember) when Allah will say (on the Day of Resurrection): "O Jesus, son of Mary! Did you say unto men: "Worship me and my mother as two gods besides Allah?" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower to fall that is hidden and unseen.

Never did I say to them aught except what You (Allah) did command me to say: "Worship Allah, my Lord and your Lord." (This is a great admonition and warning to the Christians of the whole world)." (Al-Ma'idah 5:116-117)

I found that Biblical verses like John 5:30, John 12:49, John 14:28, Isaiah 42"8 and Acts 2:22 support the above mentioned verses of the Qur'an.

Before leaving the subject of Christianity, I should mention one small point of observation. If Christians are Christ-like, why are they not greeting each other with the words; Peace be with you (Salamu Alaikum), as Jesus did in Luke 24:36. As you may be aware, the greeting from one Muslim to another Muslim is Assalamu Alaikum; a Christ-like saying.

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Various Holy Bibles :

It is worth mentioning that the Bible references cited might not be exactly as the Bible you are using. There are MANY Bibles on the market that are used by different Christian sects and all of these sects say that their book, though different, is the word of God. Such Bibles are: The Revised Standard Version 1852 & 1971, New American Standard Bible, The Holy Bible: New International Version, the Living Bible, New World Translation of the Holy Scriptures used by Jehovah Witnesses, Roman Catholic Version and the King James Version. A special note: I have not found in any of these Bibles where the "New Testament" calls itself the "New Testament," and nowhere does the "Old Testament" call itself the "Old Testament." Also, the word "Bible" is unknown within the pages of the Bible.

In addition to the many different Christian sects and Bibles, I have learned that there are also different men, not Prophets, who founded these sects and are using various interpretations of the Bible and/or man-made doctrines as their creed.

I would like to share with you some thoughts that you may not have read or known about the Bible being the word of God. Briefly, let me mention that on September 8, 1957, the Jehovah's witnesses in their "Awake" magazine carried this starting headline — 50,000 Errors in the Bible. If you ask a Jehovah's witness about this headline, it may be said that today most of those errors have been eliminated. How many have been eliminated, 5,000? Even if 50 remain, would one attribute those errors to God?

Let me pose another question: if a "holy" book contained conflicting verses would you still consider it to be Holy? Most likely you will say of course not. Let me share with you some conflicting verses both in the Old and New Testaments.

II Samuel 8:4 (vs)	II Samuel 8:9-10	II Kings 8:26
II Samual 6:23	Genesis 6:3	John 5:37
John 5:31	I Chronicles 18:4	I Chronicles 18:9-10
II Chronicles 22:2	II Samuel 21:8	Genesis 9:29
Joh 14:9	John 8:14	

Only two contradictions of the New Testament have been

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mentioned, but others will be referenced when the Trinity, Divinity of Jesus Christ, Divine Sonship of Jesus, Original Sin and Atonement are reviewed.

How could the "inspired words" of God get the genealogy of Jesus incorrect (See Matthew 1:6-16 where it states 26 forefathers up to Prophet David, and Luke 3:23-31 says 41 in number). Or for that matter, give a genealogy to Jesus who had NO father? See II Kings 19:1-37, now read Isaiah 37:1-38. Why is it that the words of these verse are identical? Yet they have been attributed to two different authors, one unknown and the other is Isaiah, who are centuries apart; and yet, the Christians have claimed these books to be inspired by God.

I looked up the word Easter in the Nelson Bible dictionary and learned that the word "Easter" (as mentioned in Acts 12:4) is a mistranslation of "pascha", the ordinary Greek word for "Passover." As, you know Passover is a Jewish celebration not a Christian holiday, I think human hands, all to human, had played havoc with the Bible.

From the briet points mentioned above, and the fact that Biblical scholars themselves have recognized the human nature and human composition of the Bible (Curt Kuhl, The Old Testament: Its Origin and Composition, PP 47, 51, 52), there should exist in the Christian's mind some acceptance to the fact that may be every word of the Bible is not God's word.

As a side note to this subject, let me mention that some Christians believe that the Bible was dictated to Prophet Muhammad (S.A.W.) by a Christian monk, and that is why some of the biblical accounts are in the Qur'an. After some research, I found that this could not have happened because there were no Arabic Bible in existence in the 6th century of the Christian era when Muhammad (S.A.W.) lived and preached. Therefore, no Arab, not even Prophet Muhammad (S.A.W.) who was absolutely unlettered and unlearned, would have had the opportunity to examine the written text of the Bible in his own language.

The Gospels :

If you read Luke 1:2-3, you will learn, as I did, that Luke (who was not one of the 12 disciples and never met Jesus) said that he himself was not an eyewitness, and the knowledge he gathered was from eye-witness, and not as words inspired by God. Incidentally, why does every "gospel" begin with the introduction according to. Why "according to?" the reason for this is because not a single one of the gospels carries its original author's autograph! Even the internal evidence of Matthew 9:9 proves that Matthew was not the author of the first Gospel which bears his

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name:

"And as Jesus passed forth thence, He (Jesus) saw a man, named Matthew, sitting at the receipt of custom: and He (Jesus) saith unto Him (Matthew), follow me (Jesus). And he (Matthew) arose, and followed Him (Jesus),"

Without any stretch of the imagination, one can see that the He's and the Him's of the above narration do not refer to Jesus or Matthew as its author, but a third person writing what he saw or heard — a hearsay account and not words inspired by God.

. It is worth noting, and well known throughout the religious world, that the choice of the present four "gospels" of the New Testament (Matthew, Mark, Luke and John) were imposed in the Council of Nicea 325 CE for political purposes under the auspices of the pagan Emperor Constantine, and not by Jesus. Constantine's mind had not been enlightened either by study or by inspiration. He was a pagan, a tyrant and criminal who murdered his son, his wife and thousands of innocent individuals because of his lust for political power. Constantine ratified other decisions in the Nicene Creed such as the decision to call Christ "the Son of God, only begotten of the father."

Literally, hundreds of gospels and religious writings were hidden from the people. Some of those writings were written by Jesus's disciples, and many of them were eyewitness accounts of Jesus' actions. The Nicea Council decided to destroy all gospels written in Hebrew, which resulted in the burning of nearly three hundred accounts. If these writings were not more authentic than the four present gospels, they were of equal authenticity. Some of them are still available such as the Gospel of Barnabas and the Shepherd of Hermas which agree with the Qur'an. The Gospel of Barnabas, until now, is the only eyewitness account of the life and mission of Jesus. Even today, the whole of the Protestant word, Jehovah's Witnesses, Seventh Day Adventists and other sects and denominations condemn the Roman Catholic version of the Bible because it contains seven "extra" books. The Protestant have bravely expunged seven whole books from their word of God. A few of the outcasts are the Books of Judith, Tobnias, Baruch and Esther.

Concerning Jesus' teachings of the Gospel (Injeel), the Gospel writers frequently mentioned Jesus preaching the Gospel: Matthew 9:35, Mark 8:35, and Luke 20:1. The word "gospel" is recurrently used in the Bible. However, in the New Testament Greek edition the word Evangeline is used in place of the word gospel, which is translated to mean good news. My question was: what Gospel did Jesus preach? Of the 27 books of the New Testament, only a small fraction can be accepted as the words of

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Jesus, and only of the 27 books are known to be attributed as the gospel of Jesus. The remaining 23 were supposedly written by Paul. Muslims do believe that Jesus was given God's "Good News." However, they do not recognized the present four gospels as the utterances of Jesus.

The earliest gospel is that of Mark's which was written about 60-75 AD. Mark was the son of Barnabas's sister. Matthew was a tax collector, a minor official who did not travel around with Jesus. Luke's Gospel was written much later, and in fact, drawn from the same sources as Mark's and Matthew's. Luke was Paul's physician, and like Paul, never met Jesus. By the way, did you know that the names Marks and Luke were not included in the 12 appointed disciples of Jesus as mentioned in Matthew 10:2-47.

Now the names of the twelve apostles are these, the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican: James the son of Alphaeus, and Labbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

John's Gospel is from a different source, and was written in about 100 AD. He (John) should not be confused with John, the disciple, who was beheaded by Agrippa I in the year 44 CE long before this gospel was written. It should be accepted as a reliable account of the life of Jesus, and whether it should be included in the scriptures.

Christians, as I once did, boast about the gospels according to Matthew, according to Mark, according to Luke and according to John? However, if we think about it there is not a single Gospel according to Jesus himself. According to the preface of the KJV (King James Version) new open Bible study edition, the word "Gospel" was added (see below) to the original titles, "According to John, according to Matthew, according to Luke and according to Mark."

The permission to call "According to" writings the Gospel was not given by Jesus nor by any other divine guidance. These writings Matthew, Luke, Mark and John, were never originally to be the Gospel. Therefore, Mark 1:1 can not be a true statement that his writing is the Gospel of Jesus.

It should be mentioned that Muslims must believe in all Divine scriptures in their original form, their Prophets and making no distinction between them: The Suhuf (Abraham); Torah (Moses); Psalms (David); Gospel — or the Injeel (Jesus) and the Qur'an (Muhammad (S.A.W.)). It is clearly stated in the Qur'an 3:3 that Allah sent down the Torah and the

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Gospel. However, none of these scriptures remains in its original form now accept the Qur'an, which was sent for all mankind everywhere and for all times.

In addition to other reasons why the Qur'an was sent to mankind, as mentioned in 18:4-5 it was sent to warn the Christians of a terrible punishment from God if they cease not in saying: "*Allah has begotten a son.*"

Muslims sincerely believe that everything Jesus (May be peace and blessing of Allah be upon him) preached was from God; the Gospel (Injeel): The "good news" and the guidance of God for the children of Israel. There is no place mentioned in the present four Gospels that Jesus wrote a single word of his Gospel, nor is it mentioned that Jesus instructed anyone to do so. What passes off, as the "Gospel" today are the works of third party human hands. The Qur'an 2:79 say :

"And woe to those who write the book with their own hands and they say: "This is from Allah (God)." To traffic with it for a miserable price! So woe to them for what their hands do write, and woe to them for what they earn thereby!"

Jesus as the Son of God :

Is Jesus the Son of God? Matthew 3:17 could be used by some Christians to support the divine Sonship of Jesus. If Matthew 3:17, "And Lo a voice for heaven, saying, this is my beloved son in whom I am well pleased," is used to support divine Sonship, then they should be no other verse that contradicts or gives equal divine Sonship to another person or persons in the Old or New Testament. However, many references were found in the Old and New Testaments that mentioned someone other than Jesus having a divine Sonship to God. See Exodus 4:22.

"Israel is my son, even my firstborn." II Samuel 7:14 and I Chronicles 22:10: ".....and he shall be my son (Solomon)." Jeremiah 31:9 ".....and Ephraim is my firstborn." Also, Psalm 2:7.

The word "Son" must not be accepted literally because God addresses many of his chosen servants as son and sons. The Jews have also claimed Ezra to be the Son of God. The New Testament Greek words used for "son" (pias and paids, which mean meant or son in the sense of servant) are translated as son in reference to Jesus and as servant in reference to others in some translations of the Bible.

Further, the term "Father" as used by Jesus corresponds more closely to the term Rabb, i.e. One who nourishes and sustains, so that in Jesus' doctrine, God is "Father' Nourishes and Sustainer of all men. The

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New Testament also interprets "son of God" to be mystical: "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14). This mystical suggestion is further supported with Jesus being called the only begotten Son of God.

In Psalm 2:7, the Lord said to David:

".....Thou art my son: this day have I begotten thee."

Does this mean that God had two sons? Jesus also said that God is not only his Father but also your Father (Matthew 5:45.48). Luke 3:38 says:

".....Seth, which was the son of Adam, which was the Son of God."

Who is mentioned in Hebrews 7:3 as like unto the Son of God? It is Melchisedee, King of Salem, as mentioned in Hebrews 7:1. He (Melchisedee) is more unique than Jesus or Adam. Why is he not preferred to be the Son of God? Moreover, Adam did not have a mother or father, but was the first human being created by God and in the likeness of God to exist in the Garden of Eden and on earth. Wouldn't this give more rights to Adam to be called the Son of God in its truest meaning?

I would like to share with you an obvious contradiction between John 3:16, Luke 10:25-28 and Matthew 19:16-17. John 3:16 reads:

"For God so loved the world, that he gave his only begotten, Son, that whosoever believeth in him should not perish, but have everlasting life."

Now let's read Luke 10:25-28.

And, behold, a certain lawyer stood up, and templed him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? How readest Thou? And he answering said, Thou shalt love the Lord the God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and Thou shalt live.

These verses tell us that the inheritance of eternal life is for anyone who believes and worships no other God, but the One True God, Luke 10:25-28 agrees with Matthew 19:16-17 which says;

"And behold, one came and said to him (Jesus), Good teacher, what good things shall I do that I may have eternal life? So he (Jesus) said to him, "Why do you call me good?" No one is good but One that is. God. But if you want to enter eternal life, keep the commandments."

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There is no commandment that says to worship Jesus, but there that tells us to worship God alone.

In Luke 4:41, Jesus refused to be called the Son of God by demons. Do you think that Jesus would rebuke the demons, or anyone else for that matter, for telling the truth? Unquestionably, no! Jesus rebuked the demons because they were saying something false by calling him the Son of God. Also, if the demons knew that Jesus was the Christ, for Jesus to shut them up because they called him the Christ is a contradiction to Jesus' mission.

In Luke 9:20 & 21, Jesus said unto his disciples:

"But who say ye that I am? Peter answered saying, "The Christ of God, and Jesus straightly charged them and commanded them to tell no man that thing."

Furthermore, verses like John 3:2, John 6:14, John 7:40, Matthew 21:11, Luke 7:16 and 24:19 confirm that Jesus accepted the title of teacher, Prophet and called himself the son of man in Matthew 8:20, 12:40, 17:9 & 12, 26:24, Luke 9:26, 22:48, 22:69, and 24:7. The most conclusive verse that says Jesus is the son (servant) of man is Mark 14:26 where Jesus is mentioning the Day of Reckoning. Jesus specifically said we would see the son of man, not the Son of God, sitting in the right hand of power, and coming in the clouds of heaven.

The act of begetting is a physical act and such act is against God's nature. The Qur'an 19:35 says:

"It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter He only says to it "Be," and "it is." (Maryam 19:35)

The teachings of Jesus as the Son of God were not preached by Jesus nor accepted by Jesus, but were taught by Paul as supported in Acts 9:20:

"And straightway he preached Christ in the synagogues, that he is the Son of God."

Did Jesus ever claim to be God or say, "Here am I, your God, worship me"? The answer is no. For there is no single, unequivocal statement in the Bible whereby Jesus himself declares, "I am God, therefore worship me." Virtually all of the more than two thousand verses of the epistles of Paul are his own fabrications to include Romans 9:5 that says, depending upon which Bible you read:

"....Christ came, who is overall, the eternally blessed God."

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Christians should know that Paul himself mentions his own gospel, not Jesus, in his epistle to the Romans when he says in Romans 2:16.

"In the day when God will judge the secrets of men by Jesus Christ, according to my gospel."

In face, the Pauline epistle to the Romans serves as the foundation of today's Christianity. Thus, it is the Christians whose efforts will be wasted in this life as they think they were acquiring good by their works when they attribute partners to God, as stated in Chapter 18:103-106 of the Qur'an.

"Say: Shall we tell you of those who lost most in respect of their deeds? Those efforts have been wasted in this life, while they thought that they were acquiring good by their works?" They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgement, give them any weight. That is their reward, Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest. (Al-Kahf 18:103-106)

Indeed, it is so strange and ironic, knowing that none of Paul's epistle to the Romans, more than 430 verses, were ever formulated by Jesus. Paul should have made direct reference to the pristine teachings of Jesus, if only the former claim for apostleship by divine inspiration was indeed true. Instead, large parts of his epistles' Biblical quotations (notably those in the Epistle to the Romans) were taken from the Old Testament' Genesis.

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KHADIJAH'S TESTIMONY

(Kindly submitted via email)

I have always been aware of the existence of God. I have always felt that He was there. Sometimes that feeling was distant, and often times I ignored it. But I could never deny this knowledge. Because of this, throughout my life, I have been searching for the truth of His Plan.

I have attended many churches. I listened, I prayed, I talked to people from all different faiths. But it seemed that there was always something that didn't feel right, it felt confusing, like there was something missing. I've heard many people in the past say to me, "Well, I believe in God, but I don't belong to any religion. They all seem wrong to me." This was my feeling exactly, however, I didn't want to just let it go at that and just accept it. I knew that if God exists then He wouldn't just leave us with no direction, or even a warped version of the truth. There had to be a plan, a "true religion." I just had to find it.

The various Christian churches is where I concentrated my search, simply because that is what I grew up with, and there seemed to be some truths in some of their teachings. However, there were so many different views, so many conflicting teachings on basic things like how to pray, who to pray to or through, who was going to be "saved", and who wasn't, and what a person had to do to get "saved". It seemed so convoluted. I felt I was near giving up, I had just come from yet another church whose views on God, and the purpose of our existence, left me so completely frustrated because I knew what they were teaching wasn't true.

One day, I had wandered in the bookstore and I went over to the religious section. As I stood there gazing over the vast array of mostly Christian books, a thought occurred to me to see if they had anything on Islam. I knew virtually nothing about Islam, and when I picked up the first book it was solely out of curiosity. But I became excited with what I was reading. One of the first things that struck me was the statement 'There is no god but Allah,' He has no associates, and all prayers and worship are directed to Him alone. This seemed so simple, so powerful, so direct, and made so much sense. So from there I started reading everything I could about Islam.

Everything I read made so much sense to me. It was as if suddenly all the pieces of this puzzle were fitting perfectly, and a clear picture was emerging. I was so excited my heart would race any time I read anything about Islam. Then, when I read the Qur'an, I felt like I was truly blessed to be able to read this. I knew that this had come directly from Allah

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through His Messenger (SAW). This was it, the truth. I felt like all along I had been a Muslim but I just didn't know it until now. Now as I start my life as a Muslim, I have a sense of peace and security knowing that what I am learning is the pure truth and will take me closer to Allah. May Allah keep guiding me. Ameen.

The Introduction and Decision

(Asminah Assilmi, Published by Islamic Research and Information Foundation)

I was completing a degree in Recreation, when I met my first Muslims. It was the first year that we had been able to pre-register by computer. I pre-registered and went to Oklahoma to take care of some family business. The business took longer than expected, so I returned to school two weeks into the semester (too late to drop a course).

I wasn't worried about catching up my missed work. I was sitting at the top of my class, in my field. Even as a student, I was winning awards, in competition with professionals.

Now, you need to understand that while I was attending college and excelling, ran my own business, and had many close friends, I was extremely shy. My transcripts actually had me listed as severely reticent. I was very slow to get to know people and rarely spoke to anyone unless was forced to, or already knew them. The classes I was taking has to do administration and city planning, plus programming for children. Children were the only people I ever felt comfortable with.

Well, back to the story. The computer printout held one enormous surprise for me. I was registered for a Theatre class.... a class were I would be required to perform in front of real live people. I was horrified! I could not even ask a question in class, how was I going to get on a stage in front of people? My husband was his usual very calm and sensible self. He suggested that I talk to the teacher, explain the problem, and arrange to paint scenery or sew costumes. The teacher agreed to try and find a way to help me out, so I went to class the following Tuesday.

When I entered the classroom, I received my second shock. The class was full of 'Arabs' and 'camel jockeys'. Well, I had never seen one but I had heard of them.

There was no way I was going to sit in a room full of dirty heathens! After all, you could catch some dreadful disease from those people. Everyone knew they were dirty, not to be trusted either. I shut the door and went home. (Now, there is one little thing you should know, had on a pair of leather hot pants, a halter top, and a glass of wine in my

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hands..... but they were the bad ones in my mind.)

When I told my husband about the Arabs in the class and that there was no way I was going back, he responded in his usual calm way. He reminded that I was always claiming that God had a reason for everything and maybe I should spend some time thinking about it before I made my final decision. He also reminded me that I had a scholars award that was paying my tuition and if I wanted to keep it, I would have to maintain my G.P.A..... Three credit hours of 'F' would have destroyed my chances.

For the next two days, I prayed for guidance. On Thursday I went back to the class convinced that God had put me there to save those poor ignorant heathens from the fires of hell.

I proceeded to explain to them how they would burn in the fires of hell for all eternity, if they did not accept Jesus as their personal savior. They were very polite, but did not convert. Then, I explained how Jesus loved them and had died on the cross to save them from their sins. All they had to do was accept him into their hearts. They were very polite, but still did not convert. So, I decided to read their own book to show them that Islam was a false religion and Muhammad (S.A.W.) was a false God.

One of the students gave me a copy of the Qur'an and another book about Islam, and I proceeded with my research. I was sure I would find the evidence I needed very quickly. Well, I read the Qur'an and the other book. Then I read another 15 books. Sahih Muslim and returned to the Qur'an. I was determined I would convert them! My studies continued for the next one and half years.

During that time, I started having a few problems with my husband. I was changing, just in little ways but enough to bother him. We used to go to the bar every Friday and Saturday, or to a party, and I no longer wanted to go. I was quieter and more distant. He was sure I was having an affair, so he kicked me out. I moved into an apartment with my children and continued my determined efforts to convert the Muslims to Christianity.

The, one day, there was a knock on my door. I opened the door and saw man in a long white night gown with a red and white checkered table cloth on his head. He was accompanied by three men in pajamas. (It was the first time I had ever seen their cultural dress.) Well, I was more than a little offended by men howing up at my door in night clothes. What kind of a woman did they think I was? Had they no pride or dignity? Imagine my shock when the one wearing the table cloth said he understood I wanted to be a Muslim! I quickly informed him I did not want to be a Muslim. I was Christian. However, I did have a few questions. If he had

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the time....

His name was Abdul Aziz Al-Shiek and he made the time. He was very patient and discussed every question with me. He never made me feel silly or that a question was stupid. He asked me if I believed there was only one God and I said yes. Then he asked if I believed Muhammad (S.A.W.) was His Messenger. Again I said yes. He told me that I was already a Muslim!.

I argued that I was Christian, I was just trying to understand Islam. (Inside I was thinking: I couldn't be a Muslim! I was American and white! What would my husband say? If I am Muslim, I will have to divorce my husband. My family would die!)

We continued talking. Later, he explained that attaining knowledge and understanding of spiritually was a little like climbing a ladder. If you climb a ladder and try to skip a few rungs, there was danger of falling. The Shahadah was just the first step on the ladder. Still we had to talk some more.

Later that afternoon, May 21, 1977 at Asr', I took Shahadah. However, there were still some things I could not accept and it was my nature to be completely truthful so I added a disclaimer. I said: "I bear witness that there is no god but Allah and Muhammad (S.A.W.) is His Messenger" 'but, I will never cover my hair and if my husband takes another wife, I will castrate him.'

I heard gasps from the other men in the room, but Abdul Aziz silenced them. Later I learned that he told the brothers never to discuss those two subjects with me. He was sure I would come to the correct understanding.

The Shahadah was indeed a solid footing on the ladder to spiritual knowledge and closeness to God, but it has been a slow climb. Abdul Aziz continued to visit me and answer my questions. May Allah reward him for his patience and tolerance. He never admonished me or acted like a question was stupid or silly. He treated each question with dignity and told me that the only stupid question was the one never asked. Hmmm. my grandmother used to say that.

He explained that Allah had told us to seek knowledge and questions were one of the ways to accomplish that. When he explained something, it was like watching a rose open — petal by petal, until it reached its full glory. When I told him that I did not agree with something and why, he always said I was correct up to a point. Then he would show me how to look deeper and from different directions to reach a fuller understanding. Alhamdulillah!

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Over the years, I had many teachers. Each one special, each one different. I am thankful for each one of them and the knowledge they gave. Each teacher helped me to grow and to love Islam more. As my knowledge increased, the changes in me became more apparent. Within the first year, I was wearing hijab. I have no idea when I started. It came naturally, with increased knowledge and understanding. In time I even came to a proponent of polygamy. I knew that if Allah had allowed it, there had to be something good in it.

> "Glorify the name of thy Guardian — Lord Most High, Who hat created, and further, given order and proportion; Who hath measured, and granted guidance; and Who bringeth out the (green and lush) pasture, and doth make it (but) swarthy stubble, By degrees shall We teach thee (The Message), so thou shalt not forget, except as Allah wills: for He knoweth what is manifest and what is hidden. And We will make it easy for thee (to follow) the simple (path)." (Al-A'la 87:1-8)

When I first started to study Islam, I did not expect to find anything that I needed or wanted in my personal life. Little did I know that Islam would change my life. No human could have ever convinced me that I would finally be at peace and overflowing with love and joy because of Islam.

This book spoke of THE ONE GOD, THE CREATOR OF THE UNIVERSE. It described the beautiful way in which He had organized the. world. This wondrous Qur'an had all the answers. Allah is The Loving! Allah is the Source of Peace! Allah is the Protector! Allah is the Forgiver! Allah is the Provider! Allah is the maintainer! Allah is the Generous One! Allah is the Responsive! Allah is the Protecting Friend! Allah is the Expander!

> "Have we not expanded thee thy breast? And removed from thee thy burden the which did gall thy back? And raised high the esteem (in which) thou (art held)? So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief!". (Al-Ishirah, 94: 1-6)

The Qur'an addressed all the issues of existence and showed a clear path to success. It was like a map forgiving, an owner manual for life!

How Islam changed my Life ?

"How much more we love the light..... If once we lived in Darkness."

When I first embraced Islam, I really did not think it was going to

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affect my life very much. Islam did not just affect my life. It totally changed it.

Family Life :

My husband and I loved each other very deeply. That love for each other still exists. Still, when I started studying Islam, we started having some difficulties. He saw me changing and did not understand what was happening. Neither did I. But then, I did not even realise I was changing. He decided that the only thing that could make me change was another man. There was no way to make him understand what was changing me because I did not know.

After I realised that I was a Muslim, it did not help matters. After all.... the only reason a woman changes something as fundamental as her religion is another man. He could not find evidence of this other man....but he had to exist. We ended up in a very ugly divorce. The courts determined that the unorthodox religion would be detrimental to the development of my children. So they were removed from my custody.

During the divorce, there was a time when I was told I could make a choice, I could renounce this religion and liar with my children, or renounce my children and leave with my religion. I was in shock. To me this was not a possible choice. If I renounce my Islam..... I would be teaching my children how to be deceptive. For there was no way to deny what was in my heart. I could not deny Allah, not then, not ever. I prayed like I had never prayed before. After the thirty minutes was up, I knew that there was no safer place for my children to be tan in the hands of Allah. If I denied him, there would be no way in the future to show my children the wonders of being with Allah. The courts were told that I would leave my children in the hands of Allah. This was not a rejection of my children!

I left the courts knowing that life without my babies would be very difficult. My heart bled, even though I knew, inside, I had done the right thing. I found solace in Ayat-Ul-Kursi.

"Allah! There is no god but He — the Living, the Self-subsisting, Supporter of all. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as_ Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and he feeleth no fatigue in guarding and preserving them for He is Most High. The Supreme (in Glory)." (Al-Baqarah, 2:255)

This also got me started looking at all the attributes of Allah and

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discovering the beauty of each one.

Child custody and divorce were not the only problems I was to face. The rest of my family was not very accepting of my choice either. Most of the family refused to have anything to do with me. My mother was of the belief that it was just a phase and I would grow out of it. My sister, the 'mental health expert' was sure I had simply lost my mind and should be institutionlised. My father believed I should be killed before placed myself deeper in Hell. Suddenly I found myself with no husband and no family. What would be next?

Friends :

Most of my friends drifted away during that first year. I was no fun anymore. I did not want to go to parties or bars. I was not interested in finding a boyfriend. All I ever did was read that book (the Qur'an) and talk about Islam. What a bore. I still did not have enough knowledge to help them understand why Islam was so beautiful.

Employment :

My job was next to go. While I had won just about every award there was in my field and was recognised as a serious trend setter and money maker, the day I put on hijab, was the end of my job. Now I was without a family, without friends and without a job.

In all this, the first light was my grandmother. She approved of my choice and joined me. What a surprised! I always knew she had a lot of wisdom, but this! She died soon after that. When I stop to think about it, I almost get jealous. The day she pronounced Shahadah, all her misdeeds had been erased, while her good deeds were preserved. She died so soon after accepting Islam that I knew her 'BOOK' was bound to be heavy on the good side. It fills me with such joy!

As my knowledge grew and I was better able to answer questions, many things changed. But, it was the changes made in me as a person that had the greatest impact. A few years after I went public with my Islam, my mother called me and said she did not know what this 'Islam thing' was, but she hoped I would say with it. She liked what it was doing for me. A couple of years after that she called again and asked what a person had to do to be a Muslim. I told her that all person had to do was know that there was only ONE God and Muhammad (S.A.W.) was His Messenger. Her response was: *"Any fool knows that. But what do you have to do?"* I repeated the same information and she said: *"Well....OK. But let's not tell your father just yet."*

Little did she know that he had gone through the same conversation

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a few weeks before that. My real father (the one who thought I should be killed) had done it almost two months earlier. Then, my sister, the mental health person, she told me that I was the most 'liberated' person she knew. Coming from her that was the greatest compliment I could have received.

Rather than try to tel you about how each person came to accept Islam, let me simply say that more members of my family continue to find Islam every year. I was especially happy when a dear friends, Brother Qaiser Imam, told me that my ex-husband took Shahadah. When Brother Qaiser asked him why, he said it was because he had been watching me for 16 years and he wanted his daughter to have what I had. He came and asked me to forgive him for all he had done. I had forgiven him long before that.

Now my oldest son Whittney, has called, as I am writing this book and announced that he also wants to become Muslim. He plans on taking the Shahadah as the ISNA Convention in a couple of weeks. For now, he is learning as much as he can. Allah is The Most Merciful.

Over the years, I have come to be known for my talks on Islam, and many listeners have chosen to be Muslim. My inner peace has continued to increase with my knowledge and confidence in the Wisdom of Allah. I know that Allah is not only my Creator but, my dearest friend. I know that Allah will always be there and will never reject me. For every step I take toward Allah, He takes 10 toward me. What a wonderful knowledge.

True, Allah has tested me, as was promised, and rewarded me far beyond what I could ever have hoped for. A few years ago, the doctors told me I had cancer and it was terminal. They explained that there was no cure, it was too far advanced, and proceeded to help prepare me for my death by explaining how the disease would progress. I had maybe one year left to live. I was concerned about my children, especially my youngest. Who would take care of him? Still I was not depressed. We must all die. I was confident that the pain I was experiencing contained Blessings.

I remembered a good friend, Kareem Al-Misawi, who died of cancer when he was still in his 20's. Shortly before he died, he told me that Allah was truly Merciful. This man was in unbelievable anguish and radiating with Allah's love. He said: "Allah intends that I should enter heaven with a clean book." His death experience gave me something to think about. He taught me of Allah's love and mercy. This was something no one else had ever really discussed. Allah's love!

I did not take me long to start being aware of His blessings. Friends who loved me came out of nowhere. I was given the gift of

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making Hag. Even more importantly, I learned how very important it was for me to share the Truth of Islam with everyone. It did not matter if people, Muslim or not, agreed with me or even liked me. The only approval I needed was from Allah. The only love I needed was from Allah. Yet, I discovered more and more people, who for no apparent reason, loved me. I rejoiced, for I remembered reading that if Allah loves you, He causes others to love you. I am not worthy of all the love. That means it must be another gift from Allah. Allah is the Greatest!

There is no way to fully explain how my life changed. Alhamdulillah! I am so very glad that I am a Muslim. Islam is my life. Islam is the beat of my heart. Islam is the blood that courses through my veins. Islam is my strength. Islam is my life so wonderful and beautiful. Without Islam, I am nothing and should Allah ever turn His magnificent face from me I could not survive.

"O Allah! let my heart have light, and my sight have light, and my hearing (senses) have light, and let me have light on my right, and let me have light on my left, and let me have light above me, and have light under me, and have light in front of me, and have light behind me: and let me have light." **(Bukhari, vol. 8. 221, #329)**

"Oh my Lord! Forgive my sins and my ignorance and my exceeding the limits (boundaries of righteousness) in all my deeds and what you know better than I. O Allah! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. Oh Allah! Forgive my sins of the past and of the future which I did openly or secretly. You are the One who makes the things go before, and You are the One who delays them, and You are the Omnipotent." **(Bokhari, vol., pp. 271, #407)**

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Former Baptists explains why she is now a Muslim (Abilene Reporter-News)

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VH1 PROFILES CAT STEVENS IN "BEHIND THE MUSIC"

Author : ANAYAT DURRANI

In the 70s British singer-songwriter Cat Stevens was bigger than life. He was an international superstar and had almost everything he could imagine. He was loved by millions of fans for his soul-searching folk-pop-rock songs like "Peace Train," "Wild World," "Moon Shadow," and many others. But then, to the surprise of fans, Cat Stevens disappeared from the music world, retiring following the release of his 1978 album "Back To Earth". After embracing Islam, he would reemerge as Yusuf Islam closing the door on his former musical career to devote his life to Islam and his family.

This past summer, after more than 20 years outside the music industry, the 52-year-old re-released the "Cat Stevens" catalogue and a boxed set is planned for next year. Aside from re-releasing his classic albums, his songs are featured in the movie "Reshmore", and the recently released Cameron Crowe film "almost Famous." He will also be featured in the season premiere of VH1's "Behind the Music" series documenting Cat Stevens' life from childhood to stardom, spotlighting his musical and spiritual journey from rock icon to his conversion to Islam including his charity and humanitarian work. In the 90 minute special, Islam explains misconceptions about the Islamic faith and tells fans about his life after the music. The program will feature exclusive on location footage in England, Bosnia, California and Turkey, and includes interviews with childhood friends, family, and music industry insiders. The program will air today, October 1st.

Filming of the VH1 special was disrupted in July when Islam traveled to Jerusalem with the VH1 crew and was denied entrance into the country by the Israeli government. He was accused of allegedly supporting Hamas. However, Islam issued a statement strongly denying the charges saying that he had no connections to any groups and gives donations for humanitarian causes. "I want to make sure that people are aware that I've never knowingly supported any terrorist groups — past, present, or future," he said.

Islam was born with the given name Steven Demetri Georgiou but changed it to Cat Stevens in 1966, and became a British teen idol in the mid 60's. The folk singer's spiritual journey was set in motion in 1968 after he became ill with tuberculosis and was hospitalized. The experience was a time of deep reflection and soul-searching. He began to question the meaning and purpose of life and embarked on a spiritual path that began with the study of Eastern mysticism. His music would also begin to reflect

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what he studied, such as the song "The Way to Find God Out," and "I Might Die Tonight." Some of his most famous songs were written during his search for truth. "I became even more famous in the world of music. I really had a difficult time because I was getting rich and famous, and at the same time, I was sincerely searching for the Truth," he said, in his personal account called How I Came to Islam?

Then, in what he describes as a miracle, the Qur'an fell into his hands. After his older brother David came back from a visit to Jerusalem he brought with him an English translation of the Qur'an as a gift to give to his famous brother "You have before you someone who had achieved fame and fortune. But guidance was something that eluded me, no matter how hard I tried, until I was shown the Qur'an," he said. In 1977, a year and a half later, Cat Stevens converted to Islam and changed his name to Yusuf Islam, parting ways with his old lifestyle.

Since Islam left the music business, he has lived a humble life mainly out of the spotlight. However, in 1989, Islam made world headlines when the press used his explanation of Islamic law and ruling on blasphemy to mean he supported the Ayatollah's fatwa calling for the death of Salman Rushdie, author of The Satanic Verses. The headlines which read "Kill Rushdie says Cat Stevens", caused angry reactions from fans and deejays who destroyed his albums in protest. The group 10,000 Maniacs also reacted by removing their version of Cat Stevens' "Peace Train" from copies of 1987's in My Tribe and from their shows. Islam later released a press statement explaining his views and Islamic law, and said the book should be banned because it "insults God and His prophets — including those prophets honored by Christians, Jews as well as Muslims".

Since his conversion to Islam, much of his life has been devoted for Islamic education and work with humanitarian organizations. In 1995, he produced The Life of the Last Prophet, a primarily spoken-word album, and in 1998, Prayers of the Last Prophet. He has established for Islamic children's schools in London and the **Mountain of Light** label which sells religious books and music. He also started an organization called Small Kindness and co-founded Muslim Aid. He recently released "A is For Allah," a new double CD and book for children based on a poem he wrote for his daughter Hasanah. He currently lives in the U.K. with his wife and their five children. Islam is scheduled to go on a speaking tour in the United States this month (October 2000)

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The Onion Just Got Smaller

Christ Converts to Islam

Jerusalem — In surprise announcement with far-reaching theological implications, Jesus Christ The Nazarene, founder of Christianity and spiritual leader of nearly two billion people, revealed Monday that He has converted to "the one true religion" of Islam.

The controversial announcement has sent shock-waves through religious circles around the globe.

"Allah is the name of the One and Only God," Christ said. "Allah has 99 beautiful names: He is known as The Gracious, The Merciful, The Beneficent, The Creator, The All-Knowing, The All-Wise, The Lord of the Universe, The First, The Last and many more. He has revealed Himself unto Me through the holy words of the blessed Qur'an, and I have put My trust and faith in Him."

As part of His conversion, Christ said He has taken a new name, Isa Ibn Maryam al-Salaam Christ Shabazz.

Christ, 33, is urging Christians worldwide to renounce His former religion of Christianity and join Him in embracing the Muslim way of life.

"People of all nations, in the past, you have heard Me say that whosoever shall believe in Me shall not die, but have eternal life," Christ said. "But now, I say unto you, forget I ever said that. There is only one holy revelation of Allah, the Qur'an, which was dictated to the Prophet Muhammad, Praise Be unto Him, by the Archangel Jibreel in the seventh century after I died."

According to Christ, the beauty and perfection of the Qur'an's Surahs are without equal in all creation, encompassing and surpassing both the Judaic Torah and the New Testament Gospels of His apostles. The former Christian messiah went on to cite Surah *Aal'imraan 3:67,* which reads, "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."

"What could be more clear?" Christ said.

"I was wrong, and I know that now," He added. "I deeply regret any problems or confusion I may have caused."

The controversial retraction of two millennia of Christian doctrine has provoked strongly divided reaction. Millions of devout Christians, insisting that obeisance to Christ's commands is the cornerstone of their

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faith, have heeded His instructions and converted to Islam. Millions more, however, have decried the recalcitrant Christ's apostasy, breaking ties with Him and calling His conversion "a heathen act" of "utmost blasphemy before Himself."

"Jesus, or Isa Shabazz, or whatever He's calling Himself these days, is the way, the truth and the light. It says so in the Bible," said devout Catholic Kathleen Langan of Cork, Ireland, kneeling toward Mecca for the first time. "My loyalty to Him is absolute. If He told me to be a Buddhist, I'd do it. All praise and thanks to Allah."

Ruth-Anne Girolamo, a Sunday school teacher in Stillwater, OK, disagreed. "I've been a Bible-believing Christian all my life, and nothing, not even a direct order from Christ Himself, is going to change that," Girolamo said. "If Christ is going to leave the fold and become a sinner, we'll just have to go on worshipping Him against His will."

The Roman Catholic Church is just as divided: Approximately half the members of the Vatican's College of Cardinals have advocated embracing Islamic law, while the other half is calling for Christ's immediate excommunication and recommending the interim worship of Pope John Paul II until a suitable replacement deity can be found.

In perhaps the oddest development, the Jews For Jesus organization announced Monday that it has split into three separate groups: Jews Still for Jesus, Jews for Allah, and Jews for Just Being Jews Again.

Christ said He arrived at the decision to convert after centuries of deep soul-searching and contemplation. But it was not until last week's Good Friday holiday, He said, that His true spiritual path became clear.

"I was in church, watching all these people hold a candlelight vigil on the day of My crucifixion, when I suddenly felt a profound sense of emptiness," Christ said. "I got up and walked out, and just sort of wandered aimlessly for a while, wondering what it all meant. Then, I saw something I'd never noticed before. At the mosque down the street, supplicants were gathering to celebrate their weekly holy day of worship, which, by sheer coincidence, happens to be Friday".

"I walked in nervously, unsure of why I was even there. After all, during the Crusades, My followers had slaughtered thousands of these people in My name, and I thought maybe they wouldn't accept Me," Christ said. "But as I listened to the Imam deliver the weekly sermon, or *khutba*, I felt the power of Allah in My heart. For the first time, I knew I'd found true inner peace."

"I now know it wasn't random chance that brought Me to that

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mosque," Christ continued. "It was the Will of Allah."

When asked about His future plans, Christ said His next move will be to undertake the *Hajj*, the holy pilgrimage to Mecca all Muslims are required to make at least once in a lifetime. After that, Christ said He hopes to take a few months off to rest and meditate before starting the next phase of His ministry: traveling to churches around the world and imploring the Christian faithful to stop believing in Him.

"My new spiritual advisor, the Righteous Hassan Abdul al-Aziz, has explained to Me that I am not-nor was I ever-actually the Son of God, but merely one of many Prophets of the divine revelation which was to come after Me," Christ said. "After all, there is only one God, so any belief in a triune god, or 'Trinity', is polytheistic and contradicts the word of Allah Himself."

"For it is written, in Surah *Al-Maa'idah 5:116*, 'And behold, Allah will say — O Jesus Son of Mary, did you say to men, worship me and my mother as gods beside Allah? He will reply — Glory to you, I• could never say what I had no right (to say)." "Christ said. "You see? It turns out, worshipping Me isn't the key to the Gates of Heaven, after all. Salvation can only be found in the Five Pillars of Shahada, Salat, Saum, Zakat and Hajj. I can't believe how obvious it ali seems to Me now."

Neither the Father nor the Holy Ghost could be reached for comment.

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FORMER CHRISTIAN PRIESTS AND MISSIONARIES WHO HAVE EMBRACED ISLAM

"And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priest and monks, and because they are not proud. When they listen to that which hath been revealed unto the messengers, THOU SEEST THEIR EYES OVERFLOW WITH TEARS BECAUSE OF THEIR RECOGNITION OF THE TRUTH".

They say: Our Lord, we believe. Inscribe us as among the witnesses. (Qur'an 5:82-83)

- **Anselm Tormeeda** – 14th century CE scholar and priest.
- **Abdullah al-Faruq** – Formerly Kenneth L. Jenkins, minister and elder of the Pentecostal Church.
- **Viacheslav Polosin** – Former Archpriest of the Russian Orthodox Church
- **Khadija 'Sue' Watson** – Former pastor, missionary, professor. Master's degree in Divinity.
- **Ibrahim Khalil** – Former Egyptian Coptic priest.
- **Anonymous Female Missionary** – Former Catholic missionary
- **Martin John Mwaipopo** – Former Lutheran Archbishop
- **Raphael** – Former Jehovah's Witness Minister
- **George Anthony** – Former Catholic Priest
- **Dr. Gary Miller (Abdul-Ahad Omar)** – Former missionary.

Anselm Tormeeda - 14th century CE scholar and priest
(Extracted from *Material on the Authenticity of the Qur'an: Proofs that it is a Revelation from Almighty God* by Abdur-Raheem Greene)

Great numbers of Christians embraced Islam during and soon after the Islamic conquests after the prophets death. They were never compelled, rather it was a recognition of what they were already expecting. Anselm Tormeeda, a priest and Christian scholar was one such person who's history is worth relating. He wrote a famous book ***The Gift to the Intelligent for Refuting the Arguments of the Christians.*** In the introduction to this work he relates his history :

"Let it be known to all of you that my origin is from the city of

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Majorca, which is a great city on the sea, between two mountains and divided by a small valley. It is a commercial city, with two wonderful harbours. Big merchant ships come and anchor in the harbour with different goods. The city is on the island which has the same name. — Majorca, and most of its land is populated with fig and olive trees. My father was a well respected man in the city. I was his only son.

When I was six, he sent me to a priest who taught me to read the Gospel and logic, which I finished in six years. After that I left Majorca and travelled to the city of Larda, in the region of Castillion, which was the centre of learning for Christians in that region. A thousand to a thousand and a half Christian students gathered there. All were under the administration of the priest who taught them. I studied the Gospel and its language for another four years. After that I left for Belogne in the region of Anbardia. Bologne is a very large city, it being the centre of learning for all the people of that region. Every year, more than two thousand students gather together from different places. They cover themselves with rough cloth which they call the *''Hue of God''*. All of them, whether the son of a workman or the son of a ruler wear this wrap, in order to make the students distinct from others.

During his absence the priests discussed some religious matters, until they came to what was said by the Almighty Allah through his prophet Jesus in the Gospel: *''After him will come a Prophet called Paraclete''*. They argued a great deal about this Prophet and as to who he was among the Prophets. Everyone gave his opinion according to his knowledge and understanding; and they ended without achieving any benefit in that issue. I went to my priest, and as usual he asked about what was discussed in the meeting that day. I mentioned to him the different opinions of priest about the name *Paraclete*, and how they finished the meeting without clarifying its meaning. He asked me: *''What was your answer?''* I gave my opinion which was taken from interpretation of a well known exegesis. He said that I was nearly correct like some priests, and the other priests were wrong. *''But the truth is different from all of that. This is because the interpretation of that noble name is known only to a small number of well versed scholars. And we posses only a little knowledge.''* I fell down and kissed his feet, saying: *''Sir, you know that I traveled and came to you from a far distant country, I have served you now for more than ten years; and have attained knowledge beyond estimation, so please favour me and tell me the truth about this name.''* The priest then wept and said: *''My son, by God, you are very much dear to me for serving me and devoting yourself to my care. Know the truth about this name, and there is a great benefit, but there is also a great danger. And I fear that when you know this truth, and Christians discover that, you will be killed immediately.''* I said: *''By God, by the Gospel and*

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He who was sent with it, I shall never speak any word about what you will tell me, I shall keep it in my heart.'' He said: *''My son, when you came here from your country, I asked you if it is near to the Muslims, and whether they made raids against you and if you made raids against them. This was to test your hatred for Islam. Know, my son, that Paraclete is the name of their Prophet Muhammad (S.A.W.), to whom was revealed the fourth book as mentioned by Daniel. His way is the clear way which is mentioned in the Gospel.''* I said: *''Then sir, what do you say about the religion of these Christians?''* He said: *''My son, if these Christians remained on the original religion of Jesus, then they would have been on God's religion, because the religion of Jesus and all the other Prophets is the true religion of God. But they changed it and became unbelievers.''* I asked him: *''Then, sir, what is the salvation from this?''* He said: *''Oh my son, embracing Islam''*. I asked him: *''Will the one who embraces Islam be saved?''* He answered: *''Yes, in this world and the next.''* I said: *''The prudent chooses for himself; if you know, sir the merit of Islam, then what keeps you from it?''* He answered: *''My son, the Almighty Allah did not expose me to the truth of Islam and the Prophet of Islam until after I have become old and my body weakened. Yes, there is no excuse for us in this, on the contrary, the proof of Allah has been established against us. If God had guided me to this when I was your age I would have left everything and adopted the religion of truth. Love of this world is the essence of every sin, and look how I am esteemed, glorified and honoured by the Christians, and how I am living in affluence and comfort! In case, if I show a slight inclination towards Islam they would kill me immediately. Support that I was saved from them and succeeded in escaping to the Muslims, they would say, do not count your Islam as a favour upon us, rather you have benefited yourself only by entering the religion of truth, the religion that will save you from the punishment of Allah! So I would live among them as a poor old man of more than ninety years, without knowing their language, and would die among them starving. I am, and all praise is due to Allah, on the religion of Christ and on that which he came with, and Allah knows that from me.''* So I asked him: *''Do you advise me to go to the country of the Muslims and adopt their religion''?* He said to me: *''If you are wise and hope to save yourself, then race to that which will achieve this life and the hereafter. But my son, none is present with us concerning this matter, it is between you and me only. Exert yourself and keep it a secret. If it is disclosed and the people know about it they will kill you immediately. I will be of no benefit to you against them. Neither will it be of any use to you if you tell them what you heard from me concerning Islam, or that I encouraged you*

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to be a Muslim, for I shall deny it. They trust my testimony against yours. So do not tell a world, whatever happens." I promised him not to do so.

He was satisfied and content with my promise. I began to prepare for my journey and bid him farewell. He prayed for me and gave me fifty golden dinars. Then I took a ship to my city Majorca where I stayed with my parents for six months. Then I traveled to Sicily and remained there five months, waiting for a ship bound for the land of the Muslims. Finally a ship arrived bound for Tunis. We departed before sunset and reached the port of Tunis at noon on the second day. When I got off the ship, Christian scholars who heard of my arrival came to greet me and I stayed with them for four months in ease and comfort. After that I asked them if there was a translator. The Sultan in those days was Abu al-Abbas Ahmed. They said there was a virtuous man, the Sultan's physician, who was one of his closest advisors. His name was Yusuf al-Tabeeb. I was greatly pleased to here this, and asked where he lived. They took me there to meet him separately. I told him about my story and the reason of my coming there; which was to embrace Islam. He was immensely pleased because this matter would be completed by his help. We rode to the Sultan's Palace. He met the Sultan and told him about my story and asked his permission for me to meet him.

The Sultan accepted, and I presented myself before him. The first question the Sultan asked was about my age. I told him that I was thirty-five years old. He then asked about my learning and the sciences which I had studied. After I told him he said, *"Your arrival is the arrival of goodness. Be a Muslim with Allah's blessings."* I Then said to the doctor, *"Tell the honourable Sultan that it always happens that when anyone changes his religion his people defame him and speak evil of him. So, I wish if he kindly sends to bring the Christian priests and merchants of this city to ask them about me and hear what they have to say. Then by Allah's will, I shall accept Islam"*. He said to me through the translator, *"You have asked what Abdullah bin Salaam asked from the Prophet when he-Abdullah came to announce his Islam"*. He then sent for the priests and some Christian merchants and let me sit in an adjoining room unseen by them, *"What do you say about this new priest who arrived by ship?"*, he asked. They said: *"He is a great scholar in our religion. Our bishops say he is the most learned and no one is superior to him in our religious knowledge."* After hearing what the Christian said, the Sultan sent for me, and I presented myself before them. I declared the two testimonies that there is no one worthy of worship except Allah and that Muhammad (S.A.W.) is His Messenger, and when the Christians heard this they crossed themselves and said : *"Nothing incited him to do that except his*

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desire to marry, as priests in our religion can not marry''. Then they left in distress and grief.

The Sultan appointed for me a quarter of a dinar every day from the treasury and let me marry the daughter of Al-Hajj Muhammad (S.A.W.) al-Saffar. When I decided to consummate the marriage, he gave me a hundred golden dinars and an excellent suit of clothes. I then consummated the marriage and Allah blessed me with a child to whom I gave the name Muhammad (S.A.W.) as a blessing from the name of the Prophet.''

[**Note :** The full name of Anselm Tormeeda is Abu Muhammad Abdullah Bin Abdullah Al-Tarjuman. The title of his book, in Arabic, is Tuhfat al-arib fi al-radd 'ala Ahl al-Salib. Some background details about this scholar and his work are available here]

Abdullah al-Faruq - Formerly Kenneth L. Jenkins, Minister and elder of the Penetecostal Church

Foreword

As a former minister and elder of the Christian church, it has become incumbent upon me to enlighten those that continue to walk in darkness. After embracing Islam I felt a dire need to help those who have not yet been blessed to experience the light of Islam.

I thank Almighty God, Allah, for having mercy upon me, easing me to come to know the beauty of Islam as taught by Prophet Muhammad (S.A.W) and his rightly guided followers. It is only by the mercy of Allah that we receive true guidance and the ability to follow the straight path, which leads to success in this life and the Hereafter. Praise be to Allah for the kindness shown to me by Shaykh 'Abdullah bin 'Abdul-A-'Azeez bin Baz upon my embracing Islam. I cherish and will pass on the knowledge gained from each meeting with him. There are many others who have helped me by means of encouragement and knowledge, but for fear of missing anyone, I will refrain from attempting to list them. Sufficient it is to say that I thank Almighty God, Allah, for each and every brother and sister that He has allowed to play a role in my growth and development as a Muslim.

I pray that this short work will be of benefit to all. I hope that Christians will find that there is yet I hope for the wayward conditions that prevail over the bulk of Christendom. The answers to Christian problems are not to be found with the Christians themselves, for they are, in most instances, the root of their own problems. Rather, Islam is the solution to the problems plaguing the world of Christianity, as well as the problems facing the so-called world of religion as a whole. My Allah guide us all

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and reward us according to the very best of our deeds and intentions.

Abdullah Muhammad al-Faruque at-Ta'if, Kindgom of Saudi Arabia

Beginnings :

As a young boy I was raised with a deep fear of God. Having been partially raised by a grandmother who was a Pentecostal fundamentalist, the church became an integral part of my life at a very early age. By the time I had reached the age of si, I knew all too well the benefits awaiting me in Heaven for being a good little boy and the punishment awaiting in Hell for little boys who are naughty, I was taught by my grandmother that all liars were doomed to go to the Hellfire, where they would burn forever and ever.

My mother worked two full-time jobs and continued to remind me of the teachings given to me by her mother. My younger brother and older sister did not seem to take our grandmother's warnings of the Hereafter as seriously as I did. I recall seeing the full moon when it would take on a deep reddish hue, and I would begin to weep because I was taught that one of the signs of the end of the world would be that the moon would become red like blood. As an eight year old child I began to develop such a fear at what I thought were signs in the heavens and on earth of Doomsday that I actually had nightmares of what the Day of Judgement would be like. Our house was close to a set of railroad tracks, and trains passed by on a frequent basis. I can remember being awakened out of sleep by the horrendous sound of the locomotive's horn and thinking that I had died and was being resurrected after hearing the sound of the trumpet. These teachings were grained in my young mind through a combination of oral teachings and the reading of a set of children's books known as the Bible Story.

Every Sunday we would go to church dressed in all of our finery. My grandfather was our means of transportation. Church would last for what seemed to me like hours. We would arrive at around eleven in the morning and not leave until sometimes three in the afternoon. I remember falling asleep in my grandmother's lap on many occasions. For a time my brother and I were permitted to leave church in between the conclusion of Sunday school and morning worship service to sit with our grandfather at the railway yard and watch the trains pass. He was not a churchgoer, but he saw to it that my family made it there every Sunday. Sometime later he suffered a stroke, which left him partially paralyzed, and as a result, we were unable to attend church on a regular basis. This period of time would be one of the most crucial stages of my development.

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Rededication :

I was relieved, in a sense, at no longer being able to attend church, but I would feel the urge to go on my own every now and then. At age sixteen I began attending the church of a friend whose father was the pastor. It was a small storefront building with only my friend's family, myself and another schoolmate as members. This went on for only several months before the church closed down. After graduating from his school and entering the university I rediscovered my religious commitment and became fully immersed in Pentecostal teachings. I was baptized and "filled with the Holy Ghost," as the experience was then called. As a college student, I quickly became the pride of the church. Everyone had high hopes for me, and I was happy to once again be "on the road to salvation".

I attended church every time its doors would open. I studied the Bible for days and weeks at a time. I attended lectures given by the Christian scholars of my day, and I acknowledged my call to the ministry at the age of 20. I began preaching and became well known very quickly. I was extremely dogmatic and believed that no one could receive salvation unless they were of my church group. I categorically condemned everyone who had not come to know God the way I had come to know Him. I was taught that Jesus Christ (peace be upon him) and God Almighty were one and the samething. I was taught that our church did not believe in the Trinity but that Jesus (peace be upon him) was indeed the Father, Son and Holy Ghost. I tried to make myself understand it even though I had to admit that I really did not fully understand it. As far as I was concerned, it was the only doctrine that made sense to me. I admired the holy dress of the women and the pious behaviour of the men. I enjoyed practicing a doctrine where women were required to dress in garments covering themselves completely, not painting their faces with make up, and carrying themselves as true ambassadors of Christ. I was convinced beyond a shadow of a doubt that I had finally found the true path to eternal bliss. I would debate with any one from a different church with different beliefs and would totally silence them with my knowledge of the Bible. I memorized hundreds of Biblical passages, and this became a trademark of my preaching. Yet, even though I felt assured of being on the right path, a part of me was still searching. I felt that there was an even higher truth to be attained.

I would meditate while alone any pray to God to lead me to the correct religion and to forgive me if what I was doing was wrong. I had never had any contact with Muslims. The only people I knew that claimed Islam as their religion were the followers of Elijah Muhammad, who were referred to by many as the "Black Muslims" or the "Lost-Found

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Nation." It was during this period in the late seventies that Minister Louis Farrakhan was well into rebuilding what was called "The Nation of Islam." I went to hear Minister Farrakhan speak at the invitation of a co-worker and found it to be an experience that would change my life dramatically. I had never in my life heard another black man speak the way that he spoke. I immediately wanted to arrange a meeting with him to try to convert him to my religion. I enjoyed evangelizing, hoping to find lost souls to save from the Hellfire—no matter who they were.

After graduating from college I began to work on a full-time basis. As I was reaching the pinnacle of my ministry, the followers of Elijah Muhammad became more visible, and I appreciated their efforts in attempting to rid the black community of the evils that were destroying it from within. I began to support them, in a sense by buying their literature and even meeting with them for dialogue. I attended their study circles to find out exactly what they believed. As sincere as I knew many of them were, I could not buy the idea of God being a black man. I disagreed with their use of the Bible to support their position on certain issues. Here was a book that I knew very well, and I was deeply disturbed at what I deemed was their misinterpretation of it. I had attended locally supported Bible schools and had become quite knowledgeable in various fields of Bible study.

After about six years I moved to Texas and became affiliated with two churches. The first church was led by a young pastor who was inexperienced and not very learned. My knowledge of the Christian scriptures had by this time developed into something abnormal. I was obsessed with Biblical teachings. I began to look deeper into the scriptures and realized that I knew more than the present leader. As a show of respect, I left and joined another church in a different city where I felt that I could learn more. The pastor of this particular church was very scholarly. He was an excellent teacher but had some ideas that were not the norm in our church organization. He held somewhat liberal views, but I still enjoyed his indoctrination. I was soon to learn the most valuable lesson of my Christian life, which was "all that glitters is not gold." Despite its outward appearance, there were evils taking place that I never thought were possible in the Church. These evils caused me to reflect deeply, and I began questioning the teaching to which I was so dedicated.

Welcome to the Real Church World :

I soon discovered that there was a great deal of jealousy prevalent in the ministerial hierarchy. Things had changed from that to which I was accustomed. Women wore clothing that I thought was shameful. People dressed in order to attract attention, usually from the opposite sex. I

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discovered just how great a part money and greed play I the operation of church activities. There were many small churches struggling, and they called upon us to hold meetings to help raise money for them. I was told that if a church did not have a certain number of members, then I was not to waste my time preaching there because I would not receive ample financial compensation. I then explained that I was not in it for the money and that I would preach even if there was only one member present..... and I'd do it for free! This caused a disturbance. I started questioning those whom I thought had wisdom, only to find that they had been putting on a show. I learned that money, power and position were more important than teaching the truth about the Bible. As a Bible student, I knew full well that there were mistakes, contradictions ad fabrications. I thought that people should be exposed to the truth about the Bible. The idea of exposing the people to such aspects of the Bible was a thought supposedly attributable to Satan. But I began to publicly ask my teachers questions during Bible classes, which none of them could answer. Not a single one could explain how Jesus was supposedly God, and how, at the same time, he was supposedly the Father, Son and Holy Ghost wrapped up into one and yet was not a part of the Trinity. Several preachers finally had to concede that they did not understand it but that we were simply required to believe it. Cases of adultery and fornication went unpunished. Some preachers were hooked on drugs and had destroyed their lives and the lives of their families. Leaders of some churches were found to be homosexuals. There were pastors even guilty of committing adultery with the young daughters of other church members. All of this coupled with a failure to receive answers to what I thought were valid questions was enough to make me seek a change. That change came when I accepted a job in the Kingdom of Saudi Arabia.

A New Beginning : It was not long after arriving in Saudi Arabia that I saw an immediate difference in the lifestyle of the Muslim people. They were different from the followers of Elijah Muhammad and Minister Louis Farrakhan in that they were of all nationalities, colors and languages. I immediately expressed a desire to learn more about this peculiar brand of religion. I was amazed with the life of Prophet Muhammad (S.A.W.) and wanted to know more. I requested books from one of the brothers who was active in calling people to Islam. I was supplied with all of the books that I could possibly want. I read each and every one. I was then given the Holy Qur'an and read it completely several times within four months. I asked question after question and received satisfactory answers. hat appealed to me was that the brothers were not keen on impressing me with their knowledge. If a brother did not know how to answer a question, he would tell me that he simply did not know and would have to check with someone who did. The next day he

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would always bring the answer. I noticed how humility played such a great role in the lives of these mysterious people of the Middle East.

I was amazed to see the women covering themselves from face to foot. I did not see any religious hierarchy. No one was competing for any religious position. All of this was wonderful, but how could I entertain the thought of abandoning a teaching that had followed me since childhood? What about the Bible? I knew that there is some truth in it even though it had been changed and revised countless numbers of times. I was then given a video cassette of a debate between Shaykh Ahmed Deedat and Reverend Jimmy Swaggart. After seeing the debate I immediately became a Muslim. (To view this debate click – requires *Real Player)*

I was taken to the office of Shaykh 'Abdullah bib 'Abdul-'Azeez bin Baz to officially declare my acceptance of Islam. It was there that I was given sound advice on how to prepare myself for the long journey ahead. I was truly a birth from darkness into light I wondered what my peers from the Church would think when they heard that I had embraced Islam. It was not long before I found out. I went back to the United States for vacation and was severely criticized for my "lack of faith." I was stamped with many labels – from renegade to reprobate. People were told by so-called church leaders not to even remember me in prayer. As strange as it may seem, I was not bothered in the least. I was so happy that Almighty God, Allah, had chosen to guide me aright that nothing else mattered.

Now I only wanted to become as dedicated a Muslim as I was a Christian. This, of course, meant study. I realized that a person could grow as much as they wanted to in Islam. There is no monopoly of knowledge — it is free to all who wish to avail themselves of the opportunities to learn. I was given a set of Saheeh Muslim as a gift from my Qur'an teacher. It was then that I realized the need to learn about the life, sayings and practices of Prophet Muhammad (S.A.W.) I read and studied as many of the hadith collections available in English as possible. I realized that my knowledge of the Bible was an asset that is now quite useful in dealing with those of Christian backgrounds. Life for me has taken on an entirely new meaning. One of the most profound attitude changes is a result of knowing that his life must actually be spent in preparation for life in the Hereafter. It was also a new experience to know that we are rewarded even for our intentions. If you intend to do good, then you are rewarded. It was quite different in the Church. The attitude was that "the path to Hell is paved with good intentions." There was no way to win. If you sinned, then you had to confess to the pastor, especially if the sin was a great sin, such as adultery. You were judged strictly by your actions.

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The Present and Future :

After an interview by the Al-Madinah newspaper I was asked about my present-day activities and plans for the future. At present, my goal is to learn Arabic and continue studying to gain greater knowledge about Islam. I am presently engaged in the field of da'wah and am called upon to lecture to non-Muslims who come from Christian backgrounds. If Allah, Almighty, spares my life, I hope to write more on the subject of comparative religion. It is the duty of Muslims throughout the world to work to spread the knowledge of Islam. As one who has spent such a long time as a Bible teacher, I feel a special sense of duty in educating people about the errors, contradictions and fabricated tales of a book believed in by millions of people. One of the greatest joys is knowing that I do not have to engage in a great deal of dispute with Christians, because I was a teacher who taught most of the dispute techniques used by them. I also learned how to argue using the Bible to defend Christianity. And at the same time I know the counter arguments for each argument which we, as ministers, were forbidden by our leaders to discuss or divulge. It is my prayer that Allah will forgive us all of our ignorance and guide us to the path leading to Paradise. All praise is due to Allah. May the peace and blessings of Allah be upon His last messenger, Prophet Muhammad (S.A.W.) his family, companions, and those following true guidance.

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FATHER VIACHIESLAY: FROM CHURCH TO MOSQUE

by Alexander Soldatov Moskovskie Novosti, 8-14 June 1999

Viacheslav Polosin, a former priest of the Russian Orthodox church and chairman of the Committee of the Supreme Soviet on Freedom of Conscience, recently announced his conversion from Orthodoxy to Islam. This unprecedented event of the adoption of the religion of the Prophet by a prominent Orthodox clergyman was a surprise for many. The former archpriest is suspected of psychological illness or of subtle political calculation. But he himself speaks of his own free, spiritual, philosophical choice.

As far as I know, this is the second time in your life when you have officially announced a change in your world view?

— From childhood I believed in God, in my spirit. Later, when I was in the university, I came across Orthodox literature and went to the church and found there something that I had not seen in philosophy classes. I do not regret that; I learned a lot thee. I submitted my documents to the ecclesiastical seminary in 1979 and have now, after twenty years, given an interview to the journal "Musulmane"; these are two stages in the development of my life.

Interview with Musulmane :

"Several years of intense work have brought me to the conclusion that the Koran does not contain an assimilation of the Creator God to his creation, humanity, which is anthropomorphism, the essence of paganism. There is no basis for the ritual practice of appeasing God like some kind of human ruler. I have decided to bring my social status into conformity with my convictions and to bear public testimony that I consider myself a follower of the great tradition of the correct belief and of the prophets of monotheism, beginning with Abraham, and thus I do not consider myself a follower of the great tradition of the correct belief and of the prophets of monotheism, beginning with Abraham, and thus I do not consider myself any longer either a clergyman or a member of any Orthodox church..... As regards possible penalties, we all are mortal and all sooner or later will depart from this life, so it is better to depart from it abiding in the Truth and not in spiritual ambivalence or in the delusions of human fantasy. With regard to the practical difficulties, including the Arabic language, I must place my hopes in help and cooperation from my new brethren. My will fully shares this world view choice."

How did your clerical path evolve?

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There are similar examples in the history of the Islamic world: khans, Turkish sultans, palace intrigues of the Sublime Porte.

— In the Koran viewing the government as "God's anointed" is strictly forbidden. It is said that if someone usurps power and a Muslim tolerates this, then he is an accessory to this sin. In the Ottoman empire there was a stagnation of Muslim culture — the cult of the military, violence, slavery. Islam degenerated there. The Revelation itself is a different matter.

— What has been the reaction of your new Muslim brethren to your decision?

— My interview with the journal Musulmane provoked lively intrust, so much so that it was necessary to put out another printing.

— What has been the reaction on the part of your leadership in the duma?

— Some naturally will be unhappy, but I don't care to please everyone. I think that nothing will change in my work in the duma. I do not intend to criticize Christianity. When I was within Orthodoxy, I criticized it rather harshly. Now I don't. Islam, as it is presented in the Koran, is the most democratic religion because it contains a prohibition of tyranny; vis-a-vis the Creator is the people, society on earth. There are no mediators of a priestly caste or anointed monarchs in the Koran.

— Do you have plans to return to a more political life?

— For the time being, no. I would prefer to use my profession and knowledge for socially useful activity within the bounds of Islam. I see myself as a public and acadeic Islamic leader, but not a politician. But what the future will bring, only God knows. In 1990 my election as a deputy also was unexpected.

INFORMATION : Viacheslav Sergeevich Polosin was born in 1956. In 1979 he graduated from the Philosophy Faculty of MGU and in 1984 from the Moscow Ecclesiastical Seminary. He was ordained a priest and served in parishes in the dioceses of Central Asia and Kaluga of RPTs. In 1990 he was elevated to the rank of archpriest. In the same year he was elected a people's deputy of RSFSR from Kaluga region and headed the committee of the Supreme Soviet on freedom of conscience. While working in the Supreme Soviet, he graduated from the diplomatic academy of the ministry of foreign affairs and defended his dissertation on the subject: "The Russian Orthodox church and the state in USSR, 1971-1991." From 1993 he has been an employee of the staff of the State Duma on relations with public associations and religious organizations. He was a

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member of the Russian Christian. Democratic Movement and a member of the Council of Christian Organizations. In 1991 he went on leave from the Kaluga diocese and since 1995 he has not officiated in liturgies.. In his interview with the Musulmane journal, he officially called himself a Muslim: "I consider that the Koran is the final Revelation on earth, sent down to the Prophet Muhammad (S.A.W..). There is no God but the One God, Allah, and Muhammad (S.A.W.) is His Messenger." Viacheslav Polosin is the author of many scholarly works on historical, political, religious and philosophical subjects. In February of this year he defended another dissertation on the subject: "The dialectics of myth and political myth-making." His basic philosophical ideas are presented in his book "Myth, Religion, and the State" (Moscow, 1999).

From the point of view of Islamic theologians, to convert to the religion of the Prophet it is sufficient to recite the famous formula containing the profession of faith in the one God Allah and His Prophet Muhammad (S.A.W.). In doing so it is not important which language is used for reciting the formula. It is important that the recitation be made before two witnesses who are Muslim and can give written confirmation of the fact of the profession of Islam. The rite of circumcision, which many consider to be analogous to baptism in Christianity, is not obligatory for entrance into the Muslim umma. (tr. by PDS)

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"RUSSIAN ISLAM" RECRUITS ADHERENTS FROM RANKS OF ORTHODOX

by Sergei Chapnin

METAPHRASIS

— Viacheslav Sergeevich, you first announced that you had embraced Islam in an interview in a small journal, "Musulmane". What's is this related to? Why did you not first announce that you were demitting the Orthodox priesthood?

— The title under which your interview was published is "The straight path." Does that reflect your personal conviction that your path to Islam was really straight?

— The words "straight path" frequently are used in the books of the Old Testament. When the king rode along the stony gorges in the Palestinian hills, his servants cleared his path of stones and straightened it out. Which the prophet John the Forerunner called for making straight the way of the Lord, that is, the path for Jesus the Savior, the spiritual Lord and King, John had in view the spiritual straightening out, freeing the soul from pagan superstitions and embracing the truth. In the Holy Koran "straight path" is one of the central terms: it is the path to the Most High without mediators or priests, without faith in the independent miracle working of manufactured objects. After all, even in the New Testament Jesus Christ called for this, saying that his goal was that all could turn directly to God, to "thou," "Abba, Father." This was connected with Jesus' unconditional prohibition of calling anyone one's father on earth (Mt 23.9). The straight path is direct communion of the soul with God through the only mediator, the Spirit of God, his action and energy. Islam, monotheism, right belief — this is the exposure of all departures from the commands of the preceding prophets, including Jesus, and the affirmation of the social doctrine of monotheism which had earlier been lost.

— It is obvious that your decision will have enormous response in Russia and in the whole Christian world: for the first time in history a Christian cleric consciously and not under the pressure of circumstances embraces Islam.

— Twenty years have passed since I declared myself Orthodox. In 1979 it was not easy to make the decision about entering seminary; such actions were then condemned by society and I faced many obstacles. Strictly speaking, it is impossible to "leave" into Islam. "Islam" in translation means submission to God, entrusting one's whole self to God,

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or it can be translated as "resignation to God." From the root "sam" comes the world "salyam", or "shalom" or "peace". To embrace Islam doesn't sound right in Russian. The issue is not an embracing but rather profession of strict monotheism. My faith in God has not changed but only grown stronger, and I have changed my social status. In Islam there are no such concepts that all authority is from God. On the contrary, the power of the people is affirmed and accommodation to tyranny and to the one who usurps the power of the people is considered sin. If we are talking about the decision to profess one's self as a strict monotheist, let's say, within the confines of the Abrahamic tradition, this matured gradually and is connected only with my world view quests.

— What were the milestones along the way? Were there new spiritual experiences? Were these conversations with people, reading books, or some other events?

— Yes, primarily it was books and people.

— In the interview with the journal Musulmane you mention Geidar Jemal. What kind of influence did he have on you and what role did he play in your conversion?

— His addresses and sermons on the program "Nyne" [Now] produced a strong impression on me. He often spoke about the tradition of Abrahamic monotheism. Geidar Jemal is a respected man who participates in political processes and politics always evokes a multitude of questions. I would wish to distance myself from political activity in the field of Islam for I have not participated in it, but his religious sermons often produced an impression on me. Besides this, my conversations with Murad Zargishiev also played a great role. I studied the history of Christianity and Islam and the theological works of various writers, including the french philosopher Rene Genon who embraced Islam. It was a long process. In the end it was the same as going to graduate school after undergraduate. Islam is for me not a negation of the former path nor a negation of Christianity, including Orthodoxy. It is a transition to some new quality which I view as the next stage for myself.

— Does that mean that your conversion to Islam personally does not mean renunciation of Christ the Savior?

— The way he is described in the New Testament is for me only partially acceptable inasmuch as there are questions about the authenticity of the texts, but I have not renounced Jesus as he is described in the Most Glorious Koran. It is said, first, that he is a prophet; second, a righteous man; third, he was conceived in a miraculous manner. He really saved people and thus is called Messiah in the Koran. The doctrine of the divine

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essence of Christ arose in the fourth century and was made dogma in the fifth. For several centuries Christians got on well without professing that Messiah was God and there is no basis for considering that they were profoundly mistaken.

— The famous Orthodox theologian of the eighth century John of Damascus spoke of Islam as one of the Christian heresies. Christian consciousness took Islam in the period of its beginning as one of numerous Christian sects.

— Yes, it was considered that way. And really there were many Christian sects at the time in the East, so that even patriarchs were considered as "heretics" as well as whole local churches.

— What is your opinion about this ?

— Islam is not an offshoot from Christianity but a second and great reform of Abrahamic monotheism. Abraham believed in the one God and was the first to express this publicly. He announced it and confirmed it for his successors, becoming the "father" of all believers. Subsequently this tradition suffered deviations. It is known that all of the prophets — incidentally many of them also are called "saviors" — criticized the people for their deviation into heathenism. And the greatest prophet, Jesus, also criticized people for heathenism. More than that, he himself spoke of himself in parables as sent by God with a special mission. Before this people said: "Prophets are sinners like us." But God sent a sinless Angel of God — in the bible angels are called "sons of God" (Job 38.7) — who really was a pure prophet but he was not obeyed. They conceived the desire to destroy him. He criticized the dominating shortcomings of the time and spread the Good News of the one God beyond the boundaries of a single people, for all people; this was a great reform of Judaism. Islam is the second reform, cleansing the Christianity of the sixth and seventh centuries from the pagan accretions which has been formed in the period of its acquiring official status and compulsory mass acceptance.

— Aren't you confusing person and action, hypothesis and energy? If there is a plurality of actions and a plurality of names, this does not mean that there is a plurality of persons.

— I am taking about this as I understand it. What the Greeks thought in creating this teaching that was completely new for the church, which, note, as not even mentioned in the creed of A.D. 381, I do not know. Incidentally, Jesus is not directly called God in this creed. Several years ago I specifically began investigating this subject in order to confirm all of this for myself theoretically. In the Holy Koran it is said: "You must not give companions to God." It does not speak of "hypostases",

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which means that the issue is that believers must not imagine two or more subjects of activity when discussing the Creator. If for the Christian a "hypothesis" is not a different subject but a "name," he is not violating the command of God. In the term "hypothesis of God" there is Greek influence in which there is much sophistry. The fruit of such Greek thought were several doctrinal innovations which appeared many centuries after the New Testament was already well known. For me this is obvious, but it does not mean that I criticize Christianity as a confession, but there already are many conjectures about this. I speak of levels of comprehension. In practice I do not known how a specific babushka believes who comes to the Orthodox church or some elderly Baptist woman. Do they have a concept of a companion of God or is it only an abstraction for her, only a name, or does she not even think, about this? Perhaps she has blessed simplicity and God hears and receives her prayers. It is not important where she is, in an Orthodox church, or in a Baptist congregation, or in an Islamic one. Therefore in the Koran Christians and Jews are called brothers and "people of Scripture", that is, heirs of Abraham.

— And when was the last time you wore vestments?

— Several years ago.

— What will be the fate of Orthodoxy and Islam in Russia? Will there be real cooperation between them?

— My civil position has not changed. Today, as in the time of the Supreme Soviet, I consider that between Christianity and Islam in Russia there should be a social union. Specifically social confirmed at the governmental level. Before the revolution, both Orthodox and Muslims were present at official ceremonies. Of course, Orthodox ceremonies were governmental, but Muslims were present at them, though they did not participate directly but stood alongside. Muslims had special prayers for the star as their earthly patron. Russia always has been a Eurasian country, widespread and essentially imperial. The empire was integrated, although there were colonial acquisitions and the union of Christians and Muslims was complementary. Moreover the ideology of the state, as a secular program, must be based on values of monotheism, because this is the essence of what is. In the ideology there should be no questions like whether one must kiss icons or not or what processions to make or what kind of vestments to wear. The ideology provides only the most general matters which pertain to every person. This is the moral basis and then the laws are a reflection of the morality. If someone is punished for something, this is a moral judgment. This scale of moral values of society must be based on monotheism, which is common between Christians and

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Muslims: do not kill, do not steal, do not wish another ill, help the needy, do mercy, etc. The future ideology of Russia, if Russia is destined to survive and again become great, is monotheism and concretely a social union of Islam and Christianity.

— If one speaks of Islam as an ideology, then it is obvious that there are various trends: fundamentalism, "euro-Islam," and the like. Which is more attractive to you?

— What is more attractive is simply monotheism in its pure form in order not to think of God in an unworthy manner. I like it when there are no contradictions and there is logical consistency. The Glorious Koran says outright that the truth is not contradictory. There is the doctrine of the transcendental God, the Creator, the Almighty, the Merciful and all the rest should be in agreement with this. If something contradicts this, that means it must be eliminated.

— How do you perform the prayers?

— Usually, five times a day is required.

— Daily or only on Friday?

— I made my announcement only recently and before this it was necessary not to advertise all of this. Now I will do it as required.

— Do you have a prayer rug?

— I do. In state service it is extremely difficult to perform the prayers, but all rules are constructed flexibly. If by force of circumstances it is necessary to put it off, it can be done after work. Incidentally, it's the same in Christianity. (tr. by PDS) (posted 10 June 1999)

Khadijah 'Sue' Watson — Former pastor, missionary, professor. Master's degree in Divinity: What happened to you?" This was usually the first reaction I encountered when my former classmates, friends and co-pastors saw me after having embraced Islam. I suppose I couldn't blame them. I was a highly unlikely the person to change religions. Formerly, I was a professor, pastor, church planter and missionary. If anyone was a radical fundamentalist it was I. I had just graduated with my Master's Degree of Divinity from an elite seminary five months before. It was after that time I met a lady who had worked in Saudi Arabia and had embraced Islam. Of course I asked her about the treatment of women in Islam. I was shocked at her answer, it wasn't what I expected so I proceeded to ask other questions relating to Allah and Muhammad (S.A.W.). She informed me that she would take me to the Islamic Center where they would be better able to answer my questions. Being prayed up, meaning-asking Jesus for protection against demon spirits seeing that what

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we had been taught about Islam is that it is Demonic and Satanic religion. Having taught Evangelism I was quite shocked at their approach, it was direct and straightforward. No intimidation, no harassment, no psychological manipulation, no subliminal influenced! None of this, "let's have a Qur'anic study in your house", like a counter part of the Bible study. I couldn't believe it! They gave me some books and told me if I had some questions they were available to answer them in the office. That night I read all of the books they gave. It was the first time I had ever read a book about Islam written by a Muslim, we had studied and read books about Islam only written by Christians. The next day I spent three hours at the office asking questions. This went on everyday for a week, by which time I had read twelve books and knew why Muslims are the hardest people in the world to convert to Christianity. Why? Because there is nothing to offer them!! (In Islam). There is a relationship with Allah, forgiveness of sins, salvation and promise of Eternal Life. Naturally, my first question centered on the deity of Allah. Who is this Allah that the Muslims worship? We had been taught as Christians that this is another god, a false god. When in fact He is the Omniscient — All Knowing, Omnipotent — All Powerful, and Omnipresent — All Present God. The One and Only without co-partners or co-equal. It is interesting to note that there were bishops during the first three hundred years of the Church that were teaching as the Muslim bell eves that Jesus (pbuh) was a prophet and teacher!! It was only after the conversion of Emperor Constantine that he was the one to call and introduce the doctrine of the Trinity. He a convert to Christianity who knew nothing of this religion introduced a paganistic concept that goes back to Babylonian times. Because the space does not permit me to go into detail about the subject insh'Allah, another time. Only I must point out that the word TRINITY is not found in the Bible in any of its many translation nor is it found in the Bible in any of its many translation nor is it found in the original Greek or Hebrew languages! My other important question centered on Muhammad (S.A.W.) . Who is this Muhammad (S.A.W.)? I found out that Muslims do not pray to him like the Christians pray to Jesus. He is not an intermediary and in fact it is forbidden to pray to him. We ask blessing upon him at the end of our prayer but likewise we ask blessings on Abraham. He is a Prophet and a Messenger, the final and last Prophet. In fact, until now, one thousand four hundred and eighteen years (1,418) later there has been no prophet after him. His message is for All Mankind as opposed to the message of Jesus or Moses (peace be upon them both) which was sent to the Jews. "Here O Israel". But the message is the same message of Allah. "The Lord Your God is One God and you shall have no other gods before Me." (Mark 12:29). Because prayer was a very important part of my Christian life I was both interested and curious to know what the Muslims were praying. As Christians we were as ignorant on this aspect of Muslim belief

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as on the other aspects. We thought and were taught, that the Muslims were bowing down to the Ka'bah (in Makkah), that that was there god and center point of this false deity. Again, I was shocked to learn that the manner of prayer is prescribed by God, Himself. The words of the prayer are one of praise and exaltation. The approach to prayer (ablution or washing) in cleanliness is under the direction of Allah. He is a Holy God and it is not for us to approach Him in an arbitrary manner but only reasonable that He should tell us how e should approach Him. At the end of that week after having spent eight (8) years of formal theological studies I knew cognitively (head knowledge) that Islam was true. But I did not embrace Islam at that time because I did not believe it in my heart. I continued to pray, to read the Bible, to attend lectures at the Islamic Center. I was in earnest asking and seeking God's direction. It is not easy to change your religion. I did not want to loose my salvation if there was salvation to loose. I continued to be shocked and amazed at what I was learning because it was not what I was taught that Islam believed. In my Master's level, the professor I had was respected as an authority on Islam yet his teaching and that of Christianity in general is full of Misunderstanding. He and many Christians like him are sincere but they are sincerely wrong. Two months later after having once again prayed seeking God's direction, I felt something drop into my being! I sat up, and it was the first time I was to use the name of Allah, and I said, "Allah, I believe you are the One and Only True God." There was peace that descended upon me and from that day four years ago until now I have never regretted embracing Islam. This decision did not come without trial. I was fired from my job as I was teaching in two Bible Colleges at that time, ostracized by my former classmates, professors and co-pastors, disowned by my husband's family, misunderstood by my adult children and made a suspicion by my own government. Without the faith that enables man to stand up to Satanic forces I would not have been able to withstand all of this. I am ever so grateful to Allah that I am a Muslim and may I live and die a Muslim. "Truly, my prayer, my service of sacrifice, my life and my death are all for God and Cherisher of the Worlds. No partner has He; this I am commanded. And I am the first of those who bow to Allah in Islam". (Holy Qur'an 6:162-163) Sister Khadijah Watson.

Sister Khadijah Watson is presently working as a teacher for women in one of the Da'wah (Invitation) Centers in Jeddah, Saudi Arabia.

Ibahim Khalil Former Egyptian Coptic priest (Source: The Islamic Bulletin, San Francisco, CA 94141-0186

AL-Haj Ibrahim Khalil Ahmad, formerly Ibrahim Khalil Philobus,

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was an Egyptian Coptic priest who studied theology and got a high degree from Princeton University. He studied Islam to find gaps to attack it; instead he embraced Islam with his four children, one of whom is now a brilliant professor in Sorbonne University, Paris France. In an interesting way, he reveals himself saying: "I was born in Alexandria on the 13th of January 1919 and was sent to the American Mission schools until I got my secondary education certificate there. In 1942 I got my diploma from Asiut University and then I specialized in religious studies as a prelude to join the Faculty of Theology. It was no easy task to join the faculty, as no candidate could join it unless he got a special recommendation from the church, and also, after he should pass a number of difficult exams. I got a recommendation from Al-Attareen Church in Alexandria and another from the Church Assembly of Lower Egypt after passing many tests to know my qualifications to become a man of religion. Then I got a third recommendation from Snodus Church Assembly which included priests from Sudan and Egypt.

The snodus sanctioned my entrance into the Faculty of Theology in 1944 as a boarding student. There I studied at the hands of American and Egyptian teachers until my graduation in 1948.

I was supposed, he continued, to be appointed in Jerusalem had it not been for the war that broke out in Palestine that same year, so I was sent to Asna in Upper Egypt. That same year I registered for a thesis at the American University in Cairo. It was about the missionary activities among Muslims. My acquaintance with Islam started in the Faculty of Theology where I studied Islam and all the methods through which we could shake the faith of Muslims and raise misconceptions in their understanding of their own religion.

In 1952 I got my M.A. from Princeton University in U.S.A and was appointed as a teacher in the Faculty of Theology in Asiut. I used to teach Islam in the faculty as well as the faulty misconception spread by its enemies and the missionaries against it. During that period I decided to enlarge my study of Islam, so that I should not read the missionaries books on it only. I had so much faith in myself that I was confirmed to read the other points of view. Thus I began to read books written by Muslim authors. I also decided to read the Qur'an and understand its meanings. This was implied by my love of knowledge and moved by my desire to add more proofs against Islam. The result was, however, exactly the reverse. My position began to shake and I started to feel an internal strong struggle and I discovered the falsehood of everything I had studied and preached to the people. Bu I could not face myself bravely and tried instead to overcome this internal crisis and continue my work.

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In 1954, Mr. Khalil added, I was sent to Aswan as secretary general of the German Swimm Mission. That was only my apparent position for my real mission was to preach against Islam in Upper Egypt especially among Muslims. A missionary conference was held at that time at Cataract Hotel in Aswan and I was given the floor to speak. That day I spoke too much, reiterating all the repeated misconceptions against Islam; and at the end of my speech, the internal crisis came to me again and I started to revise my position.

Continuing his talk about the said crisis, Mr Khalil said, "I began to ask myself: Why should I say and do all these things which I know for sure I am a liar, as this is not the truth? I took my leave before the end of the conference and went out alone to my house. I was completely shaken. As I walked through Firyal Public Garden, I heard a verse of the Qur'an on the radio. I said: "Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful recital! It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any gods with our Lord". (Qur'an S 72 v 1-2) "And as for us, since we have listened to the Guidance, we have accepted it: and any one who believes in His Lord, has no fear of either a short (account) or of any injustice." (Qur'an S. 72 v 13)

I felt a deep comfort that night and when I returned home I spent the whole night all by myself in my library reading the Qur'an. My wife inquired from me about the reason of my sitting up all night and I pleaded from her to leave me alone. I stopped for a long time thinking and mediating on the verse; 'Had We sent down this Qur'an on a mountain, verily thou would have seen it humble itself and cleave asunder for fear of Allah." (S. 59 V. 21). And the verse: "Strongest among men in enmity to the believers wilt thou find the Jews and the Pagans, and nearest among them in love to the believers wilt thou find those who say, "We are Christians": Because amongst these are men devoted to learning. And men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth: They pray: "Our Lord! We believe, write us down among the witnesses. What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?" (Qur'an S. 5 V. 82-84)

Mr. Khalil then quoted a third quotation from the Holy Qur'an which says: Those who follow the Messenger, the unlettered prophet, whom they find mentioned in their own (Scriptures), in the Taurat and in the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them

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what is bad (and impure): He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him and follow the light which is sent down with him, it is they who will prosper." Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth: there is no god but He: It is He ghat give the both life and death. So believe in Allah and His Messenger. The unlettered Prophet, who believe the in Allah and His Words: follow Him that (so) you may be guided." (Qur'an S. 7 V 157-158)

Now that same night, Mr. Khalil dramatically concluded: I took my final decision. In the morning I spoke with my wife from whom I have three sons and one daughter. But no sooner than she felt that I was inclined to embrace Islam than she cried and asked for help from the head of the mission. His name was Monsieur Shavits from Switzerland. He was a very cunning man. When he asked me about my true attitude, I told him frankly what I really wanted and then he said: Regard yourself out of job ...an we discover what has befallen you. Then I said: This is my resignation from my job. He tried to convince me to postpone it, but I insisted. So he made a rumor among the people that I became mad. Thus I suffered a very severe test and oppression until I left Aswan for good and returned to Cairo.

When he was asked about the circumstances to his conversion he replied: In Cairo I was introduced to a respectable professor who helped me overcome my severe trial and this he did without knowing anything about my story. He treated me as a Muslim for I introduced myself to him as such although until then I did not embrace Islam officially. That was Dr. Muhammad Abdul Moneim Al-Jamal the then under-secretary of treasury. He was highly interested in Islamic studies and wanted to make a translation of the Holy Qur'an to be published in America. He asked me to help him because I was fluent in English since I had got my M.A. from an American University. He also knew that I was preparing a comparative study of the Qur'an, the Torah and the Bible. We cooperated in this comparative study and in the translation of the Qur'an.

When Dr. Jamal knew that I had resigned from my job in Aswan and that I was then unemployed, he helped me with a job in Standard Stationery Company in Cairo. So I was well established after a short while. I did not tell my wife about my intention to embrace Islam thus she thought that I had forgotten the whole affair and that it was nothing but a transitory crisis that no more existed. But I knew quite well that my official conversion to Islam needs long complicated measured and it was in fact a battle which I preferred to postpone for some time until I became well off and after I completed my comparative study.

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Then Mr. Khalil continued, "In 1955 I did complete my study and my material and living affairs became well established. I resigned from the company and set up a training office for importing stationery and school articles. It was a successful business from which I gained much more money than I needed. Thus I decided to declare my official conversion to Islam. On the 25th of December 1959, I sent a telegram to Dr. Thompson, head of the American Mission in Egypt informing him that had embraced Islam. When I told my true story to Dr. Jamal he was completely astonished. When I declared my conversion to Islam, new troubles began. Seven of my former colleagues in the mission had tried their best to persuade me to cancel my declaration, but I refused. They threatened to separate me from my wife and I said: She is free to do as she wishes. They threatened to kill me. But when they found me to be stubborn they left me alone and sent to me an old friend of mine who was also a colleague of mine in the mission. He wept very much in front of me. So I recited before him the following verses from the Quran: "And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth: They pray: "Our Lard! We believe write us down among the witnesses. What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?". (Qur'an S.5 V 84) I said to him, "You should have wept in humiliation to God on hearing the Quran and believe in the truth which you know but you refuse. He stood up and left me as he saw no use. My official conversion to Islam was in January 1960.

Mr. Khalil was then asked about the attitude of his wife and children and he answered: My wife left me at that time and took with her all the furniture of our house. But all my children joined me and embraced Islam. The most enthusiastic among them was my eldest son Isaac who changed his name to Osman, then my second son Joseph and my son Samuel whose name is Jamal and daughter Majida who is now called Najwa. Osman is now a doctor of philosophy working as a professor in Sorbonne University in Paris teaching oriental studies and psychology. He also writes in "Le Monde" magazine. As in regards to my wife, she left the house for six years and agreed to come back in 1966 provided that she keeps her religion. I accepted this because in Islam there is no compulsion in religion. I said to her: I do not want you to became a Muslim for my sake but only after you are convinced. She feels now that she believes in Islam but she cannot declare this for fear of her family but we treat her as a Muslim woman and she fasts in Ramadan because all my children pray and fast. My daughter Najwa is a student in the Faculty of Commerce, Joseph is a doctor pharmeologist and Jamal is an engineer.

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During this period, that is since 1961 until the present time I have been able to publish a number of books on Islam and the methods of the missionaries and the Orientals against it. I am now preparing a comparative study about women in the three Divine religious with the object of highlighting the status of women in Islam In 1973 I performed Hajj (pilgrimage to Mecca) and I am doing activities preaching Islam. I hold seminars in the universities and charitable societies. I received an invitation from Sudan in 1974 where I held many seminars. My time is fully used in the service of Islam.

Finally Mr. Khalil was asked about the salient features of Islam which have attracted his attention most. And he answered:: My faith in Islam has been brought about through reading the Holy Quran and the biography of Prophet Muhammad (S.A.W.). peace and blessings of God be upon him. I no longer believed in the misconceptions against Islam and I am especially attracted by the concept of unity of God, which is the most important feature of Islam. God is only One. Nothing is like Him. This belief makes me the servant of God only and of no one else. Oneness of God liberates man from servitude to any human being and that is true freedom.

I also like very much the rule of forgiveness in Islam and the direct relationship between God and His servants.

Say: "O my servants who have transgressed against their souls!, despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-forgiving, Most Merciful. Tur ye to your Lord (in repentance) and submit to Him before the Chastisement comes on you: After that ye shall not be helped " (Qur'an S. 39 V. 53-54)

Anonymous Female Missionary - Former Catholic Missionary

(Source: Saudi Gazette) The nuns looked so clean and smart in their starched white habits. They looked like the saints in the pictures that hung on the wall of every classroom, that I dreamt of the day I could be like them. I was among two other girls who get excellent grades at the end of the school year and we were asked if we would like to study religion. They thought we were pious for our ages because we liked to spend endless hours inside the church. They didn't realize that the inside of the church was dim and cold and a welcome relief from the hot African sun. I couldn't wait to tell my father, who surprisingly said, 'absolutely not!' He would not like that kind of life for one of his girls; without husband and children. He enrolled me in another school, which had previously only admitted boys. Besides myself, there was another girl in the Roman Catholic Mission school in Burundi. The years I spent at this school made me quite tough as I competed only against boys. The nuns used excessive

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force in disciplinary matters. The fact that we were all adolescents might have had a good deal to do with it. Still, it didn't seem a very Christian thing to do. I was interested in religion and excelled in the study of languages and accepted a full scholarship to a university in Cameroon after graduating from high school. Again, as the only female, I enrolled in the College of Theology. I wasn't sure where I would go with it, but after a short while, the administration applied for a scholarship in the same College of Theology, but in Belgium. There I would learn how to be a Pastor in the Roman Catholic Church. My language ability aided me quite a bit and my mastery of some of the African dialects attracted them as a good candidate for missionary work. As the years went by, I began to see through the layers of theology and found the superficiality of their teachings. I was not alone in seeing the many contradictions in the New and Old Testaments. To learn that the 'Trinity' is mentioned only once in the New Testament was a surprise but when I learned it had been fully established at the Council of Nicea and that it was not part of what Jesus taught, something in my mind clicked. We were shown certain books called the Gnostic Books, which we were told were hidden teachings, I understood that the church was being deceitful and this was disturbing. How could I believe that this was, as they said, the word of God from A to Z. "The People of the Book know this as they know their own sons; but some of them conceal the Truth which they themselves know. The Truth is from thy Lord, so be not in doubt." (Qur'an 2:146-147) Still I pursued my studies in an effort to be able to help myself and my people some day. "As for those who divide their religion and break up into sects, thou has no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did." (Qur'an 6:159) After graduation from University, I took a position in Nairobi, Kenya. The Church was very anxious to have an African in a position such as this. They had many programmes for women and I was a coordinator for these programmes under the auspices of the World Council of Churches. I handled different aspects of exhibitions, omen's projects, donors, workshops and conferences I was sent to the regional office in Togo because they are mainly French-speaking which I spoke fluently and the type of projects I knew how to handle were being implemented there. I began to search for the spiritual force that was missing in my life and in Togo I searched through all the practiced religions. When one looks for truth there are many things thrown in one's path. This part of Africa has many people who practice witchcraft and who claim to have knowledge of the unseen and it was obvious they were just taking people's money. There is no one with knowledge of the unseen except God. I had been facing much mediocrity from the Church and at the same time I had Muslim friends who were very comfortable in their knowledge of God, who prayed five times daily and who had many virtues. They believed in

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what they said, in contrast to the Church where you repeat what you have been taught without believing in it. I had never been taught anything about Islam except a superficial introduction so I did a lot of reading about the religion. I cannot say that to convert to Islam was easy; it was very difficult. But when one is searching for the truth there is no way to deny it. The decision was also difficult for economic reasons as I had one of the highest paying professions with many perks. I resigned from my position citing my conversion as my reason and immediately lost my job and salary, housing and medical benefits. I became destitute in one day. My family does not like my hijab but they admire the moral aspects of Islam. I helped to raise my brothers and sisters and they are much younger than I, and now to see how much they hate me is almost unbearable. They felt the economic hardship immediately as I did, and cannot understand why I would do such a thing. But with the grace of Allah they too will find the truth of Islam, Insha'Allah. I hope and pray that I can use the knowledge that the education in the Church gave me towards the propagation of Islam. The spiritual climate of West Africa is ripe for Islam and there are many projects which need doing. This is what I have been trained to do and so my path is straight and narrow for me now.

Martin John Mwaipopo - Former Lutheran Archbishop

It was December 23, 1986, two days away from Christmas, when Arch Bishop Martin John Mwaipopo, announced to his congregation that he was leaving Christianity for Islam. The congregation was paralysed with shock on hearing the news, so much so, that his administrator got up from his seat, closed the door and windows, and declared to the church members that the Bishop's mind had become unhinged, that is, he had gone mad. How could he not think and say so, when only a few minutes earlier, the man had taken out his music instruments and sang so movingly for the church members? Little did they know that inside the Bishop's heart lay a decision that would blow their minds, and that the entertainment was only a farewell party. But the congregant's reaction was equally shocking! They called the police to take the "mad" man away. He was kept in the cells until midnight when Sheikh Ahmed Sheik, the man who initiated him into Islam came to bail him out. That incident was only a milk beginning of shocks in store for him. A; Qalam reporter, Simphiwe Sesanti, spoke to the Tanzanian born former Lutheran Arch Bishop Martin John Mwaipopo, who on embracing Islam came to be known as Al Hajj Abu Bakr John Mwaipopo) Credit must go to the Zibabwean brother, Sufyan Sabelo, for provoking this writer's curiosity, after listening to Mwaipopo's talk at the Wyebank Islamic Center, Durban. Sufyan is not sensationalist, but that night he must have heard something — he just could not stop talking about the man! Who would not be hooked after

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hearing that an Arch Bishop, who had not only obtained a BA and Masters degree, but a doctorate as well, in Divinity, had later turned to Islam? And since foreign qualifications matter so much to you, a man who had obtained a diploma in Church Administration in England and the latter degrees in Berlin, Germany! A man, who, before becoming a Muslim, had been the World Council of Churches' General Secretary for Eastern Africa — covering Tanzania, Kenya, Uganda, Burundi, and parts of Ethiopia and Somalia. In the Council of Churches, he rubbed shoulders with the present chairman of the South African Human Rights Commission. Barney Pityana and the Truth and Reconciliation Commission's chairman, Bishop Desmond Tutu. It is a story of a man who was born 61 years ago, on February 22 in Bukabo, an area that shares its borders with Uganda. Two years, after his birth, his family had him baptised, and five years later, watched him with pride being an alter boy. Seeing him assisting the church minister, preparing the "body and blood" of Christ, filled the Mwaipopos with pride, and filled Mwaipopo Senior with ideas for his son's future.

"When I was in a boarding school, later, my father wrote to me, stating he wanted me to become a priest. In each and every letter he wrote this", recalls Abu Bakr. But he had his own ideas about his life, which was joining the police force. But at the age of 25, Mwaipopo gave in to his father's will. Unlike in Europe where children can do as they will after age 21, in Africa, children are taught to honour their parent's will above their own.

"My, son, before I close my eyes (die), I would be glad if you could become a priest", that's how father told son, and that's how the son was moved, a move that saw him going to England in 1964, to do a diploma in Church Administration, and a year later to Germany to do a B.A. degree. On returning, a year later, he was made acting Bishop.

Later, he went back to do Masters. "All this time, I was just doing things, without questioning. It was when he began to do his doctorate, that he started questioning things. "I started wondering..... there is Christianity, Islam, Judaism Buddhism each different religions claiming to the true religion. What is the truth? I wanted the truth", says Mwaipopo. So began his search, until he reduced it to the "major" four religions. He got himself a copy of the Qur'an, and gues what?

"When I opened the Qur'an, the first verses I came across were, *Say: He is Allah, The One and Only; Allah, the Eternal, Absolute; He begeteteth not, nor is He begotten; And there is none like unto Him?* (Surah Ikhlas)", he recalls. That was when the seeds of Islam, unknown to him, were first sown. It was then that he discovered that the Qur'an was

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the only scripture book that had been untempered with, by human beings since its revelation. "And in concluding my doctoral thesis I said so. I didn't care whether they give me my doctorate or not — that was the truth, and I was looking for the truth." While in that state of mind he called his "beloved" Professor Van Burger.

"I closed the door, looked him in the eye and asked him 'of all religions in the world, which is true', I asked. 'Islam', he responded.

'Why then are you not a Muslim?', I asked again.

He said to me "One, I hate Arabs, and two, do you see all this luxuries that I have? Do you think that I would give it all up for Islam?' When I thought about his answer, I thought about my own situation, too", recalls Mwaipopo. His mission, his cars — all these appeared in his imagination. No, he could not embrace Islam, and for one good year, he put it off his mind. But then dreams haunted him, the verses of the Qur'an kept on appearing, people clad in white kept on coming, "especially on Fridays", until he could take it no more.

So, on December 22, he officially embraced Islam. These dreams that guided him — were they not due to the "superstitious" nature of the Africans? "No, I don't believe that all dreams are bad. There are those that guide you in the right direction and those which don't, and these ones, in particular, guided me in the right direction, to Islam", he tells us. Consequently, the church stripped him of his house and his car. His wife could not take it, she packed her clothes, took her children and left, despite Mwaipopo's assurances that she was not obliged to become a Muslim. When he went to his parents, they, too, had heard the story. "My father told me to denounce Islam and my mother said she did not "want to hear any nonsense from me", remember Mwaipopo. He was on his own! Asked how he now feels towards his parents, he says that he has forgiven them, in fact found time to reconcile with his father before he departed to the world yonder.

"They were just old people who did not know. They could not even read the Bible..... all they knew was what they had heard the priest reading", he states. After asking to stay for one night, the following day, he began his journey to where his family had originally come from, Kyela, near the borders between Tanzania and Malawi. His parents had settled in Kilosa, Morogoro. During his journey, he was stranded in Busale, by one family that was selling home brewed beer. It was there that he met his future wife, a Catholic Nun, by the name of Sister Gertrude Kibweya, now known as Sister Zainab. It was with her that he travelled to Kyela, where the old man, who had made given him shelter the previous night had told him that that's where he would find other Muslims. But before

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that, in the morning of that day he had made the call to prayer (azaan) something which made the villagers come out, asking his host why he was keeping a ''mad" man. ''It was the Nun who explained that I was not mad but a Muslim'', he says. It was the same Nun who later helped Mwaipopo pay his medical fees at the Anglican Mission Hospital, when he had become terrible sick, thanks to the conversation he had had with her. The story goes that he had asked her why she was wearing a rosary, to which she responded that it was because Christ was hanged on it. ''But say, someone had killed your father with a gun, would you go around carrying a gun on your chest? "Mmmhhh. That set the Nun thinking, her mind ''challenged'', and when the former Bishop proposed marriage to the Nun later, the answer was ''yes''. Secretly, they married, and four weeks later, she wrote a letter to her authorities, informing them of her leave. When the old man who had given him shelter, (the Nun's uncle) heard about the marriage, when they arrived at his house, they were advised to leave the house, because ''the old man was loading his gun'', and the Nun's father was enraged, ''wind like a lion''. From the Bishop's mansion, Mwaipopo went to live in a self built mud house. From earning a living as the World Council of Churches' General Secretary for Eastern Africa, he began earning a living as wood cutter and tilling some people's lands. When not doing that he was preaching Islam publicly. This led to a series of short term imprisonments for preaching blasphemy against Christianity.

While on hajj in 1988, tragedy struck. His house was bombed, and consequently, his infant triplets were killed. ''A bishop, whose mother and my own mother were children of the same father, was involved in the plot', recalls Mwaipopo. He says instead of demoralizing him, it did the opposite, as the numbers of people embracing Islam, increased, this including his father in law.

In 1992, he was arrested for 10 months, along with 70 followers, charged with treason. This was after some pork shop, against which he had spoken, were bombed. He did speak against them, he admits, saying that constitutionally, since 1913, there was a law against bars, clubs and pork shops in Dares Salaam, Tanga, Mafia, Lindi and Kigoma. Fortunately for him, he was acquitted, and immediately thereafter, he fled to Zambia, exile, after he was advised that there was a plot to kill him. He says that very day he was released, police came to re-arrest him And guess what? ''The women said no ways! They said that they would resist my arrest physically against the police. It was also the women who helped me cross the borders unnoticed. They clothed me in the women's fashion!", according to Mwaipop. And that is one of the reasons that make him admire women.

''Women must be given a high place, they must be given good

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education in Islam. Otherwise how would she understand why a man marries more than one wife...It was my wife, Zainab, who proposed that I should marry my second wife, Shela, (her friend), when she had to go for Islamic studies abroad", it's the bishop who says so. Yah? To the Muslims, Al Hajj Abu Bakr Mwaipopo's message is, "There is war against Islam...Flood the world with literature. Right now, Muslims must stop their feel ashamed to be regarded as fundamentalists. Muslims must stop their individualistic tendencies, they must be collective. You have do defend your neighbour if you want to be safe", he states also urging Muslims to be courageous, citing the Islamic propagation Center International's Ahmad Deedat, "That man is not learned, but look at the way he has propagated Islam".

Raphael-Former Jehovah's Witness minister

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A forty-two-year-old Latino, Raphael, is a Los Angeles-based comic and lecturer. He was born in Texas where he attended his first Jehovah's Witness meeting at age six. He gave his first Bible sermon at eight, tended his own congregation at twenty, and was headed for a position of leadership among the 904,000 Jehovah's Witnesses in the United States. But he ttaded in his Bible for a Qur'an after having braved a visit to a local mosque.

On November 1, 1991, he embraced Islam, bringing to the Muslim community the organizational and speaking skills he developed among Jehovah's Witness. He speaks with the urgency of a new convert, but one who can make immigrant Muslims laugh at themselves.

He told his story mimicking a cast of characters.

I remember vividly being in a discussion where we were all sitting in my parents' living room and there were some other Jehvah's Witnesses there. they were talking about: "It's Armageddon! The time of the end! And Christ is coming! And you know the hailstones are going to be out here as big as cars! God is going to use all kinds of things to destroy this wicked system and remove the governments! And the Bible talks about the earth opening up! It's going to swallow whole city blocks!"

I'm scared to death! And then my mother turned around: 'See what's going to happen to you if you don't fet baptized, and if you don't do God's will? The earth is going to swallow you up, or one of these huge hailstones os going to hit you on the head [klonk], knock you out, and you will not exist ever again. I'll have to make another child."

I wasn't going to take chance of being hit by one of those big

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hailstones. So I got baptized. And of course Jehovah's Witnesses don't believe in the sprinkling of the water. They submerge you completely, hold you there for a second, and then bring you back up.

I did that at the age of thirteen, September 7,1963, in Pasadena, California, at the Rose Bowl. It was a big international assembly. We had 100,000 people. We drove all the way from Lubbock, Texas.

Eventually I started giving bigger talks-ten minutes in front of the congregation. And a circuit servant recommended me to give the hour lectures that are done on Sunday when they invite the general public. They usually reserved those [sermons] for the elders of the congregation.

[In an authoritarian voice:] "Sure he's young. But he can handle it. He's good Christian boy. He has no vices, and he's obedient to his parents and seems to have pretty good Bible knowledge."

So at the age of sixteen I started giving hour lectures in front of whole congregations. I was assigned first to a group in Sweetwater, Texas, and then, eventually, in Brownfield, Texas, I got my first congregation. At age twenty, I had become what they call a pioneer minister.

Jehovah's Witnesses have a very sophisticated training program, and they also have kind of a quota system. You have to devote ten to twelve hours a month to door to door preaching. It's like sales management. IBM has nothing on these guys.

So when I became a pioneer minister, I devoted most of my full time to doing the door -to -door ministry. I had to do like 100 hours a month, and I had to have seven Bible studies. I started lecturing other congregations. I began to get a lot of responsibility, and I was accepted at a school in Brooklyn, New York, a very elite school that Jehovah's Witnesses have for the creme de le creme, the top one percent. But I didn't go.

.A few things no longer made sense to me. For example, the quota system. It seemed like every time I wanted to turn a corner and get into another position of responsibility, I had to do these secular material things to prove my godliness. It's like if you meet your quotas this month, God loves you. If you don't meet your quotas next month, God doesn't love you. That didn't make very much sense. One month God lves me and one month He doesn't?

The other thing I started noticing is tunnel vision. Jehovah's Witnesses are the only ones who are going to be saved in God's new order, nobody else, because all of them are practicing false religions.

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Well, I thought, Mother Teresa's a Catholic. That's our dire enemy. So I said, wait a minute. Mother Teresa has spent her entire life doing thing that Jesud said: take care of the poor, the sick, the orphans. But she's not going to have God's favor because she's a Catholic?

We criticized the Catholic Church because they had a man, a priest, to whom they had to confess. And we'd say, "You shouldn't have to go to a man to confess your sins! Your sin is against God!" And yet we went to a Body of Elders. You confessed your sins to them, and they put you on hold, and said [Elder as telephone operator:]"Hold on just a minute...What do you think, Lord? No? .....Okay, I'm sorry, we tried our best but you're not repentant enough. Your sin is too big, so you either lose your fellowship in the church or you're going to be on probation.'

If the sin is against God, shouldn't I directly go to God and beg for mercy?

Probably the nail that hit the coffin was that I noticed that they started reading their Bible less. Jehovah's Witnesses have books for everything that are put out by the Watchtower Bible and Tract Society The only people on the entire planet who know how to interpret Bible Scripture correctly are that group of men, that committee in Brooklyn, who tell Jehovah's Witnesses worldwide how to dress, how to talk, what to say, what not to say, how to apply Scripture and what the future is going to be like. God told them, so they can tell us. I appreciated the books. But if the Bible is the book of knowledge and if it's God's instructions, well, shouldn't we get our answers out of the Bible? Paul himself said find out for yourself what is a true and acceptable word of God. Don't let men tickle your ears.

I started saying, "Don't worry so much about what the Watchtower says-read the Bible for yourself. "Ears started to prick up."

[Old Southerner's drawl:] "I think we got us an apostate here, Judge. Yup. I think this old boy's one taco short of something".

Even my father said, "You better watch it, young man, that's the demons talking right there. That's the demons trying to get in and cause division."

I said, "Dad, it's not the demons. People don't need to read so much of these other publications. They can find their answers with prayer and in the Bible."

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Spiritually I no longer felt at ease. So in 1979, knowing that I could not make headway, I left, disgruntled and with a bad taste in my mokuth, because all my life I had put my soul, my heart, my mind into the church. That was the problem. I didn't put it in God. I put it in a man-made organization.

I can't go to other religions. As a Jehovah's witness, I had been trained, through the Scriptures, to show that they are all wrong. That idolatry is bad. Trinity doesn't exist.

I'm a man without a religion. I was not a man without a God. But where could I go?

In 1985, I decided to come to Los Angeles and get on the Johnny Carson show and make my mark as a great comedian and actor. I have always felt like I was born for something. I didn't know whether it was going to be finding the cure to cancer or becoming an actor. I kept praying and it got frustrating after a while.

So I just went to the Catholic church close to my house, and I tried it. I remember on Ash Wednesday I had that ash cross on my forehead. I was trying anything I could. I went for about two or three months, and I just couldn't do it anymore, man. It was:

Stand up. St down. Stand up. Sit down. Okay, stick your tongue out. You got a lot of exercise. I thing I lost about five pounds. But that's about it. So now I'm more lost than ever. But it never passed through my mind that there is not a Creator. I have His phone number, but the line's always busy. I'm doing my little movie shots. A film called Deadly Intent. A telephone commercial in Chicago. An Exxon commercial. A couple of bank commercials. In the meantime I'm doing construction work on the side.

We're working on this mall. It's the holiday season, and they put these extra booths in the hallways. There was a gal at one, and we had to pass right in front of her. I'd say, "Good morning, how are you?" If she said anything, it was "Hi." And that was it.

Finally, I said, "Miss, you never say anything I said wrong."

She said, "No, you see, I'm a Muslim".

"You're what?"

"I'm a Muslim, and Muslim women, we don't talk to men unless we have something specific to talk about; otherwise we don't have anything to do with men."

"Ohhhhh. Muslim."

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She said, "Yes, we practice the religion of Islam".

"Islam — how do you spell that?"

"I-s-l-a-m."

At the time, I knew that Muslims were all terrorists. She doesn't even have a beard. How could she possibly be Muslim?

"How did this religion get started?"

"Well, there was a prophet."

"A prophet?"

"Muhammad (S.A.W.) "

I started some research. But I just came from one religion. I had no intention of becoming Muslim.

The holidays are over. The booth moves. She's gone.

I continued to pray, and asked why my prayers weren't being answered. In November of 1991, I was going to bring my uncle Rockie home from the hospital. I started to empty his drawers to pack his stuff and there was a Gideon Bible. I said, God has answered my prayers. This Gideon Bible. (Of course, they put it in every hotel room). This is a sign from God that He's ready to teach me. So I stole the Bible.

I went home and I started praying: O God, teach me to be a Christian. Don't teach me the Jehovah's Witness way. Don't teach me the Catholic way. Teach me Your way! Your way! You would not have made this Bible so hard that ordinary people sincere in prayer could not understand it.

I got all the way through the New Testament. I started the Old Testament. Well, eventually there's a part in the Bible about the prophets.

Bing!

I said, Wait a minute, that Muslim lady said they had a prophet. How come he's not in here?

I started thinking Muslims — one billion in the world. Man, one out of every five people on the street theoretically could be a Muslim. And I thought: One billion people! C'mon now, Satan is good. But he's not that good.

So then I said, I'll read their book, the Qur'an, and I'll see what kind of pack of lies this thing is. It probably has an illustration on how to dissemble an AK-47. So I went to an Arabic bookstore.

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They asked, "What can I help you with?"

"I'm looking for a Qur'an."

"Okay, we have some over here."

They had some very nice ones — thirty dollars, forty dollars."

"Look, I just want to read it, I don't want to become one, okay?"

"Okay, we have this little five-dollar paperback edition."

I went home, and started reading my Qur'an from the beginning, with Al-Fatihah. And I could not get my eyes off of it.

Hey, look at this. I talks about a Noah in here. We have Noah in our Bible too. Hery, it talks about Lot and Abraham. I can't believe it. I never knew Satan's name was Iblis. Hey how about that.

When you get that picture on your TV set and it's got a little bit of static and you push that button [klop] — fine tune. That's exactly what happened with the Qur'an.

I went through the whole thing. So I said, Okay, I've done this, now what's the next thing you got to do? Well, you Gotta go to their meeting place. I looked in the yellow pages, and I finally found it: Islamic Center of Southern California, on Vermont. I called and they said, "Come on Friday".

Now I really start getting nervous, cause now I know I'm going to have to confront Habib and his AK-47.

I want people to understand what it's like for an American Christian coming into Islam. I'm kidding about the AK-47, but I don't know if these guys have daggers under their coats, you know. So I come up to the front, and sure enough, there's this six-foot-three, 240-pound brother, beard and everything, and I'm just in awe.

I walked up and said, "Excuse me, sir."

[Arabic accent:] "Go to the back!"

He thought I was already a brother.

I said, "Yessir, yessir" [meekly].

I didn't know what I was going back for, but I went back anyway. They had the tent and the rugs were out. I'm standing there, kind of shy, and people are sitting down listening to the lecture. And people are saying, Go ahead, brother, sit down. And I'm going, No, thanks, no, thanks, I'm just visiting.

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So finally the lecture's over. They're all lined up for prayer and they go into sajdah. I was really taken aback.

It started making sense intellectually, in my muscles, in my bones, in my heart and my soul.

So prayers are over. I say, hey, who's going to recognize me? So I start to mingle like I'm one of the brothers, and I'm walking into the mosque and a brother says, "Assalaamu Alaikum". And I thought, Did he say "salt and bacon"?

"Assalaamu Alaikum".

There's another guy who said "salt and bacon" to me.

I didn't know what in the world they were saying, but they all smiled.

Before one of these guys noticed that I was not supposed to be there and took me to the torture chamber, or beheaded me, I wanted to see as much as I could. So eventually I went to the library, and there was a young Egyptian brother; his name was Omar. God sent him to me.

Omar comes up to me, and he says, "Excuse me. This is your first time here?" He has a real strong accent.

And I said, Yeah, it is.

"Oh, very good. You are Muslim"?

"No, I'm just reading a little."

"Oh, you are studying? This is your first visit to a mosque?"

"Yes."

"Come, let me show you around." And he grabs me by the hand, and I'm walking with another man — holding hands. I said, These Muslims are friendly.

So he shows me around.

"First of all, this is our prayer hall, and you take your shoes off right here."

"What are these things?"

"These are little cubicles. That's where you put your shoes."

"Why?"

"Well, because you're approaching the prayer area, and it's very holy. You don't go in there with your shoes on; it's kept real clean."

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So he takes me to the men's room.

"And right here, this is where we do wudu".

"Voodoo! I didn't read anything about voodoo!"

"No, not voodoo. Wudu"!

"Okay, because I saw that stuff with the dolls and the pins, and I'm just not ready for that kind of commitment yet."

He say, "No, wudu, that's when we clean ourselves."

"Why do you do that?"

"Well, when you pray to God, you have to be clean, so we wash our hands and feet."

So I learned all these things. He let me go, and said, Come back again.

I went back and asked the librarian for a booklet on prayer, and I went home and practiced. I felt that if I was trying to do it right, God would accept it. I just continued to read and read and visit the mosque.

I had a commitment to go on a tour of the Midwest on a comedy circuit. Well, I took a prayer rug with me. I knew that I was supposed to pray at certain times, but there are certain places where you are not supposed to pray, one of which is in the bathroom. I went into a men's room on a tourist stop and I laid out my carpet and I started doing my prayers.

I came back, and when Ramadan was over, I started getting calls from different parts of the country to go and lecture as a Jehovah's Witness minister who embraced Islam. People find me a novelty.

[Two immigrants converse:]

"This guy like apple pie and he drives a Chevy truck. He is a red-blooded American boy. He was a Jehovah's Witness."

'Those people that come in the morning?"

"Yeah, those."

"That never let us sleep on Sundays"?

"Yeah, this guy was one of them. Now he's one of us."

Eventually somebody would come up to me and say [Pakistani accent], "Oh, brother, your talk was so good. But you know, in the Shafi'i school of thought".

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The only thing I could do was turn to them and say, "Gee, brother, I'm so sorry, I with I knew about that, but I don't know anything about Islam except what's in the Qur'an and Sunnah.

Some of them are taken aback and say, "Ha-ha! Poor brother. He doesn't know anything. He only knows the Qur'an."

Well, that's what I'm supposed to know. And it's been a very loving protection. I think it's all in Allah's hands."

George Anthony — Former Catholic Priest (Source, including photographs: Fr. Antony was a Catholic priest in Sri Lanka. His tale of becoming a true believer and adopting a name Abulrahman for him is quite interesting. Being a Christian priest he was well versed with the teachings of the Bible. He quotes the Bible frequently as he sits to narrate his journey to Islam. While reading the Bible he found many contradictions in it. He goes on quoting verses from the Bible in Sinhalese language and points out the ambiguity. "He quotes Esaiah 9:12 which reads like this." And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith; I am not learned." This verse is a prophecy towards prophet Muhammad (S.A.W.) because Muhammad (S.A.W.) as an unlettered prophet and when he was an unlettered prophet and when he was asked by Angel Gabriel to read out the first divine revelation upon him he said, "I am not learned" Contrary to the Christian belief that Jesus is God, Acts 2:22 of the Holy Bible considers Jesus as a man. It says, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourself also know." Christianity and the other religions, do not define the prophethood according to him. Nor does Bhudda and is silent about the other prophets. Contrary to this it is compulsory in Islam to believe in all the former prophets and to revere them. According to Abdulrahman this belief is quite convincing and appealing to every body. Abdulrahman says that there is no reason for the restriction that a Roman Catholic priest cannot marry, when the priests of many other sects of Christianity can marry. Abdulrahman was pondering over the confusions of Christian belief. Meanwhile he got an Audio Cassette of a converted Christian priest Sri Lanka Shareef D Alwis. Cassettes of Ahmad Deedat also attracted him. His continuous efforts to find the truth finally resulted in reversion to Islam. Fr. George Antony Abdulrahman, hails from the Rathnapura village of Sri Lanka. He was rendering his services as a priest in Katumayaka church. He has ten years of training of the priesthood to his credit. He wrote letters to his mother introducing Islam. After months of studies she followed the path of her son and embraced Islam. Abdulrahman's only sister is working in Greece. His father and sister still

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remained Christians. Abdulrahman gave up his highly respected career as a priest for the sake of truth. He happily sacrificed all material gains for the spiritual triumph. He is now working as a trainee in Islam Presentation Committee of Kuwait.

Dr. Gary Miller (Abdul-Ahad Omar) — Former missionary Gary Miller (Abdul-Ahad Omar) shows how we can establish true faith by setting standards of truth. He illustrates a simple but effective method of finding out the right direction in our search for truth. G. R. Miller is a mathematician and a theologian. He was active in Christian missionary work at a particular point of his life but he soon began to discover many inconsistencies in the Bible. In 1978, he happened to read the Qur'an expecting that it, too, would contain a mixture of truth and falsehood. He discovered to his amazement that the message of the Qur'an was precisely the same as the essence of truth that he had distilled from the Bible. He became a Muslim and since then has been active in giving public presentations on Islam including radio and television appearances. He is also the author of several articles and publications about Islam.

Some of his works are available at this site:

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INTRODUCTION



The author of this book Mian Muhammad Imran-ul-Haq is a well known executive government Civil Officer. He had been serving in Punjab Civil Services in different capacities and retired as Deputy Commissioner.

He is also famous for his scholarly knowledge and deep insight the religion of Islam. So far as his academic qualifications are concerned he graduated with honour from Govt. College ,Sahiwal, Master in Arabic from Punjab University, Lahore. and earned Gold Medal from the Untied Arab Republic including Egypt, Iraq and Syria. He has been imbued with profound love of the Holy Prophet Muhammad(صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ).

Out of his sheer love and capable guidance, he has made this marvelous and monument contribution. This book has elegance Style containing thousands of valued References.

It is earnestly hoped that
the study of this book would, Insha Allah. remove the deep-speeded doubts, of the people especially the Non-Muslims by providing the most satisfactory answers to their quetions about Islam, the Quran and the Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) without giving rise to further ceontroversy.

Moroever, it is naturally bound to promote better understanding amongst the comity of natinons following the different religions as well.

فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ (القرآن)

God has already declared that "after all what would they believe in?"(The Quran).

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